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# THE CLASSICAL JOURNAL

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# THE CLASSICAL JOURNAL

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## EDITORIAL

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### KEEP THE HOME FIRES BURNING

The purpose of this editorial is to clarify our position in regard to plans for the meeting which is scheduled to be held in the Knickerbocker Hotel, Chicago, April 22-24.

Since events happen rapidly these days, it is well for the reader to keep in mind that this editorial is written January 15. To those who are addressing inquiries to the Secretary, Editor, and President, I may say that on the basis of information now available the meeting will be held as scheduled unless it is officially canceled before the date of the meeting by the Office of Defense Transportation in order to relieve the railroads of congestion. A second announcement will appear in the April issue of the CLASSICAL JOURNAL. Those with whom I have discussed the matter feel that the situation as regards the railroads will be about the same as it was in November. At that time several of us attended the meeting of the Southern Section of the Classical Association of the Middle West and South at Birmingham, Alabama, and I may say without inconvenience to the war effort.

The plans for the program, with the exception of minor details, are complete. The general theme will be *Liberal culture in war time—its contribution to the war program and the future peace*. Fifty per cent of the speakers will be outstanding high-school teachers, and fifty per cent college men in the field of the classics. In addition there will be a round-table discussion. The complete program will be published in the April issue of the CLASSICAL JOURNAL.

In times of war military demands rightfully hold priority over non-essential civilian activities. However, in a total global war such

as that which we are waging today, which demands all the resources we possess—material, intellectual, and spiritual, can we afford to neglect preparation for the post-war days? We agree with President Roosevelt when he said in his address to Congress on January 7: "I have been told that this is no time to speak of a better America after the war. I am told it is a grave error on my part. I dissent." Although on this occasion the President was speaking about domestic reforms, we associate his words with his letter of October 22, 1942, which he addressed to Guy E. Snavely, Executive Director of the Association of American Colleges. We quote:<sup>1</sup>

Winning the war is now the sole imperative. But we may seem to win it and yet lose it in fact unless the people everywhere are prepared for a peace worthy of the sacrifices of war. Furthermore, the real test of victory may well be found in what the people of the victorious United Nations are prepared to do to make the "United" concept live and grow in the decades following the peace.

Education, world-wide education, especially liberal education, must provide the final answer. Colleges can render a fundamental service to the cause of lasting freedom. Theirs is the opportunity to work with sterling young people who give great promise of leadership.

Let me extend greetings to the liberal arts colleges, the mainspring of liberal thought throughout the country.

These are difficult days for all who are engaged in the so-called "non-essential" activities. We teachers of the classics belong to this group. Our stock, in fact, has hit a new low on the market. Some educators, caught up in the hysteria of the moment, are recommending that Latin be dropped from the high-school curriculum. "The High School Victory Corps," with its insistence upon technical and vocational training to the exclusion of basic education, would in fact turn the high schools into military camps. In support of this conclusion we quote the following unrestrained statement:

A campaign of community education to break down the existing prejudices in favor of the strictly academic college preparatory types of high-school course is also required. Naturally such a campaign will require the vigorous leadership of the professional educators.<sup>2</sup>

<sup>1</sup> *School and Society*, November 7, 1942, p. 423.

<sup>2</sup> "High School Victory Corps," U. S. Office of Education, Pamphlet No. 1, p. 22.



We can only hope that the patrons of community education who are guilty of these "existing prejudices" are permitted to read this pronouncement before the "professional educators" launch their campaign.

If we suffered the disaster at Pearl Harbor because in our short-sightedness we had forgotten the wise old saying of the Romans, "In times of peace prepare for war," are we not in danger of making another equally serious mistake unless we now say to ourselves, "In times of war prepare for peace," and take immediate steps to mobilize and implement our convictions? We err in the assumption that in a total war the victory can be won by military and material resources alone; for the war will not be over when the enemy lays down his arms. An indefinite period of rehabilitation and re-education will then make heavy demands upon our intellectual and spiritual resources, without which we can neither gain nor hold the respect of the defeated peoples. It is conceivable that thousands of boys and girls who are now in the high schools and elementary schools will take up their residence in foreign lands. They will become the teachers, doctors, ministers, lecturers, writers, engineers, soldiers, mechanics—all will be needed, both abroad and at home. If this great army of future leaders is to be supplied, their education must not be neglected even while the war is in progress. It thus appears that the burden of the post-war decades rests heavily upon the shoulders of the present generation of young people and their teachers.

It is clear that if we are to provide the leaders which the future demands we must continue and strengthen our present academic curriculum. As Dorothy Thompson<sup>3</sup> states it,

It [a liberal education] is pre-eminently a grammatical, historical, mathematical, and cultural education . . . Anybody who has had a sound classical education can master a modern European language with relative ease. But if he has never been subjected to strict grammatical disciplines he has a hard time.

When we take a long-range view of the war, we realize the supreme importance of maintaining a basic and rigorous academic program, including unadulterated mathematics and Latin.

Let's keep the home fires burning.

FRED S. DUNHAM, PRESIDENT

<sup>3</sup> "Useless' Education Still Has Its Value," a syndicated article, December 29, 1942.

## THE RÔLE PLAYED BY THE CLASSICAL TEMPLE IN SECULAR LIFE

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By WILLIAM D. GRAY  
Smith College

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That both Greek and Roman temples were sometimes used for purposes that were clearly secular, or can only by an extension of the term be called "religious," is well known to students of classical antiquity. A number of the examples of secular uses cited below will be familiar to such students. It seemed to the writer, however, that it might be worth while to bring together some examples of these uses, both of the familiar and of the less well known, and to consider their implications and the light they throw on certain aspects of ancient life and of archaeology.

A strictly historical, or chronological, treatment of the subject is from the nature of the evidence impossible, for a custom cited from a certain source may have existed in a period long prior to the date of that source, and may have persisted long after that date. A topical method of presentation will therefore be employed, and Greek and Roman examples will generally be considered separately under each topic. In some cases, however, for the sake of brevity and convenience they will be treated together.

At this point certain definitions become necessary. The word "temple" will generally be used in this paper to signify not only the temple building, the Greek "naos" or Latin "aedes," but also the entire sacred precinct with its porticoes, smaller shrines, and the like, the "hieron" or "templum." The distinction between the terms is, however, by no means strictly observed by Greek and Roman writers, who frequently use *hieron* or *templum* in the sense of temple building.<sup>1</sup>

<sup>1</sup> Cf. the article "Templum" by S. Dornig in Daremberg et Saglio, *Dictionnaire des Antiquités*: Paris, Hatchette et Cie (1919), v, 88 f. and 107 f., and the article of the

A private secular use of ancient temples will first be discussed. It comes with a sense of surprise to us, with our conception of the distinction between sacred and profane, to learn that temples, both buildings and precincts, were sometimes used as temporary lodgings or bedrooms. Greek examples can be shown to cover a long period of time. Herodotus<sup>2</sup> projects the custom into the legendary past. He makes Solon, in his interview with Croesus, cite as one of his examples of happiness the beautiful story of Cleobis and Biton. The mother of the Argive heroes, it will be remembered, as priestess of Hera, had to be drawn in a car to a ceremony in the goddess' temple. As the oxen of the priestess were late in coming from the field, the sons yoked themselves to the car and drew their mother the long distance from her home to the temple. The grateful woman prayed that Hera would bestow upon her sons "the best boon that a man may receive. After the prayer the young men sacrificed and ate of the feast; then they lay down to sleep in the temple itself (*ἐν αὐτῷ τῷ ἱερῷ*), and never rose up more, but here ended their lives." The emphatic form of the Greek seems to indicate that here the temple building is meant. The story is legend, to be sure, but men do not usually import into legends practices that are unknown in daily life. Pausanias<sup>3</sup> relates another legend that bears on our subject. In Patrae a young couple, Melanippus and Comaetho, priestess of Artemis, were deeply in love, but were forbidden by their parents to marry. But "love found a way"—they met secretly in the temple of Artemis, "and hereafter also were they to use the sanctuary as bridal chamber."

To turn from legend to fact; Pausanias<sup>4</sup> mentions a custom relevant to this study, and apparently existing in his own day. It was

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same title by G. E. Marinden and J. H. Middleton in Smith, *Dictionary of Antiquities*: London, Murray (1891), 772 f.

<sup>2</sup> I, 31; A. D. Godley's translation, "Loeb Classical Library": Cambridge, Harvard University Press (1921). Herodotus does not state that the mother of the heroes was priestess of Hera, but cf. G. E. Rawlinson's translation of Herodotus: New York, Scribner (1874), I, 135, n. 9; Cicero, *Tusc. Disp.*, I, 47; Servius, *ad Vergil., Georg.* III, 532. In the notes to this article the title of a book, followed by references, signifies that I owe the references to the author of the book.

<sup>3</sup> VII, 19, 2-4; translation of W. H. S. Jones, "Loeb Classical Library" (1933).

<sup>4</sup> I, 27, 3; Jones' translation, "Loeb Classical Library" (1918).

connected with the cult of Athena Polias and the Erechtheum. "Two maidens dwell not far from the temple of Athena Polias, called by the Athenians 'Bearers of the Sacred Offerings' (*ἀρρηφόρους*).<sup>5</sup> For a time they live with the goddess (*αὐται χρόνον μὲν τινα διαίταν ἔχουσι παρὰ τῇ θεῷ*), but when the festival comes round they perform at night the following rites"—which do not concern us. So the maidens mentioned were "boarded" in the Erechtheum or in some connected building.

Customs such as the one just referred to were probably very ancient in origin. Coming down the stream of time, we encounter several examples of the use of temples as lodgings in the fourth century B.C. Xenophon,<sup>6</sup> in a curious passage in his panegyric of the Spartan King *Agésilas*, tells us of a precaution taken by the king in order to avoid giving scandal mongers any opportunity to accuse him of immoral conduct: "For it was not his habit when abroad to lodge apart in a private house, but he was always in a temple, where conduct of this sort is, of course, impossible, or else in a public place." The passage is instructive in several respects. It shows, though our study may give the opposite impression, that there were some forms of conduct that were not tolerated in temples and their precincts. And it suggests that *Agésilas* may have been influenced in his selection of lodgings by another motive besides the one assigned by Xenophon. Men "when abroad," whether traveling or on military campaigns, may well have desired for a night's shelter the security of a temple, which was, as it were, neutral ground and under divine protection. We shall see something similar in the case of Lucullus.<sup>7</sup> Another fourth-century example is offered in the life of Diogenes the Cynic by Diogenes Laertius. This philosopher seems to have had a special affection for temples; he sometimes took his meals in them,<sup>8</sup> "and he had as his dwelling place the 'tub' (*πίθος*) in the Metroon."<sup>9</sup> This reference to the temple of the Mother of the Gods is interesting in view of the re-

<sup>5</sup> The Caryatid figures of the south porch of the Erechtheum perhaps represent these "arrephoroi"; Cf. W. J. Anderson, R. P. Spiers, W. B. Dinsmoor, *Architecture of Ancient Greece*: London, Batsford (1927), 130.

<sup>6</sup> *Agésilas* v, 7; translation of E. C. Marchant in "Loeb Classical Library" (1925).

<sup>7</sup> *Infra*, 328.

<sup>8</sup> Diogenes Laertius, *Diogenes* vi, 64.

<sup>9</sup> *Op. cit.*, vi, τὸν ἐν τῷ Μητρόφῳ πίθῳ ἔσχεν οἰκίαν.

cent uncovering of what are probably its remains by the American excavations in the Athenian Agora.

A late fourth-century example of the use of a temple as a lodging is of such conspicuous and special character that it merits a paragraph for itself. I refer to the well-known occupation of the rear chamber of the Parthenon, the "Parthenon" proper, by the notorious Macedonian prince, Demetrius Poliorcetes, in 303 B.C., after he had delivered Athens from Cassander. The Athenians, says Plutarch,<sup>10</sup> exceeded their previous flatteries of Demetrius: "For instance they assigned him the rear chamber of the Parthenon for his quarters; and there he lived, and there it was said that Athena received and entertained him, although he was no very orderly guest and did not occupy his quarters with the decorum due to a virgin." He held wild revels with his companions and mistresses in the temple.<sup>11</sup> "There could be no doubt that the temples were the most commodious and attractive residences in all the Greek cities, nor was Diogenes the Cynic the only Hellene who had discovered how refreshing they were in the hot Greek summer. On the way to Athens Demetrius had taken up his quarters in the temple of Apollo at Delos. . . . There were orgies in the Maiden's shrine which astonished the pleasure-loving Athenians."<sup>12</sup>

Roman temples were also sometimes used as lodgings, or *cubacula*. I have not in my limited researches encountered so many references to this practice among the Romans as among the Greeks, but I doubt whether this smaller number of references is significant. For the Romans made many secular uses of temples, as we shall see, and they were familiar with the rites of *incubatio* and asylum, rites which could easily pass over into the use of temples as ordinary lodgings. The following examples of this use by the Romans may be cited. We begin, as in dealing with the Greeks, with legend. In Plutarch's *Romulus*<sup>13</sup> we find the following story:

<sup>10</sup> *Demetrius* XXIII, 3; B. Perrin's translation, "Loeb Classical Library," (1920).

<sup>11</sup> *Op. cit.*, XXIV, 1.

<sup>12</sup> W. S. Ferguson, *Hellenistic Athens*: London and New York, Macmillan (1911), 119. Demetrius at Delos, IG, XI, 2, 146 (communication from Professor Ferguson).

<sup>13</sup> v, 1-3; translation of J. Dryden and A. H. Clough: New York, Dutton (1914), 31.



They honor also another Larentia for the following reason: the keeper of Hercules' temple having, it seems, little else to do, proposed to his deity a game of dice, laying down that if he himself won, he would have something valuable of the god; but if he were beaten, he would spread him a noble table and procure him a fair lady's company.

The keeper losing the game was as good as his word, and provided both the banquet and the lady; the entire entertainment taking place ἐν τῷ ἱερῷ. In spite of the use here of *hieron*, it is evident that the temple building is referred to, for Plutarch goes on to say that the keeper locked Larentia in the temple. It is clear that such an edifying tale would never have arisen among a people who had any superstitious reverence for their temples, or were not familiar with the idea that temples could be used for worldly purposes. To take next an historical example, also from Plutarch:<sup>14</sup> Lucullus in his campaign against Mithridates (73 B.C.), while in the Troad lodged in the temple of Aphrodite. While sleeping there he dreamed that the goddess stood over him and gave him valuable information about the movements of his enemy. Finally, in the period of the Empire, Vespasian and Titus spent in the temple of Isis the night preceding the day on which they celebrated their triumph over the Jews (71 A.D.).<sup>15</sup> I have dwelt at some length on the use of temples as lodgings, partly because I believe it to be less familiar than some other uses, partly because I consider it peculiarly expressive of the attitude of the Greeks and Romans toward their shrines.

Beside this private secular use we can set a number that may be called public. Political meetings could be held in temples. The federal center of the Achaean League was the temple of Zeus Amarius at Aegium; that of the Aetolian League, the temple of Apollo at Thermum.<sup>16</sup> The conspirators against Aratus, the commanding general of the Achaean League, met in the temple of Apollo at

<sup>14</sup> *Lucullus* XII, 1.

<sup>15</sup> S. B. Platner and T. Ashby, *Topographical Dictionary of Ancient Rome*: New York, Oxford University Press (1929); s.v. "Isis"; Josephus, *Bel. Jud.* VII, 4. Platner-Ashby refer to the conjecture of Ena Makin (*JRS* (1921), 26) that Josephus really meant the *Villa Publica*, not the temple of Isis. But this conjecture involves a quite arbitrary alteration of the text of Josephus. And Makin is wrong in saying, "There is no other example of an official being lodged in a temple."

<sup>16</sup> J. Beloch, *Griechische Geschichte*: Berlin, De Gruyter (1925), IV, 1, 604 f.

Corinth.<sup>17</sup> Among the Greeks as among the Romans guilds and clubs could, I believe, make use of temples as meeting places. Recent discovery has shown that the so-called Theseum in Athens was almost certainly the temple of Hephaestus; and it has been ascertained that it was surrounded on three sides by the shops of the metal workers.<sup>18</sup> It is probable, I think, that they utilized the shrine of their patron god for the meetings of their guild. Greek temples could also serve as schools<sup>19</sup> and, in Hellenistic times at least, as libraries. The Serapeum in Alexandria is a well-known example of a temple library. Banquets could be given and meals eaten in temples. These can, to be sure, be called religious, as the feasters partook of parts of the sacrificial victims; but when we find the givers of the feasts issuing formal invitations to their friends as to a "party," and in Roman times Christians apparently sharing in the banquets of their pagan friends, or taking their meals in temples, the religious element certainly seems "recessive" to the social.

This subject of dining in temples is especially interesting, I think, and merits further consideration. The evidence for the practice that I know is mostly of Roman date, but the tradition about Diogenes (see above) refers it to the fourth century B.C., and it is doubtless of immemorial antiquity, for the combined sacrifice and banquet is at least as ancient as Homer. It is possible, however, that the temple feast became more social and secular in character in Hellenistic and Roman times. The formal invitations referred to are found in the papyri.<sup>20</sup> The following will show their character: "Chaeremon requests your company at dinner at the table of the Lord Serapis in the Serapeum, tomorrow, the fifteenth, at nine o'clock." Or, "Apollonius requests you to dine at the table of the Lord Serapis on the occasion of the approaching coming of age of his (brothers) at the temple of Thoeris." According to the interpretation of the editors, the viands in this case came from the over-

<sup>17</sup> Plutarch, *Aratus* XL, 2. ]

<sup>18</sup> H. A. Thompson, *Hesperia* (1937), 65. On the Greek guilds cf. A. Zimmern, *The Greek Commonwealth*: New York, Oxford University Press (1915), 263 f., and references there given.   <sup>19</sup> Pausanias II, 31, 3.

<sup>20</sup> For these invitations see *Oxyrhynchus Papyri*, Edd. B. P. Grenfell and A. S. Hunt. The volumes and numbers of the invitations are respectively: I, cx; XII, 1484 and 1485.

flowing abundance of Serapis, but were consumed in another temple. Again, "The *Exegetes* requests you to dine at the temple of Demeter today, which is the ninth, at the seventh hour." Coming from the *Exegetes*, this would seem to be an invitation to a public banquet of official character. The form and style of these invitations suggest the existence of ancient codes of etiquette and ancient predecessors of Emily Post.

These Egyptian examples are assigned by the editors to the second or the early third century. We have evidence that the practice of eating in temples existed in the first century also, and that it was not confined to Egypt. Paul, writing to the Christians of Corinth concerning the vexed problem of eating meats offered to idols, says: "For if any man see thee which hast knowledge sit at meat in an idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?"<sup>21</sup> The Christian in this case would, I presume, be the guest of some pagan friend (cf. I. Cor. 10, 27). But is it not possible to interpret the passage as showing that the temples at Corinth, or some of them, served as public restaurants, where any one, pagan or Christian, could procure a meal at a price?

Some of the public secular uses of Greek and Roman temples that relate to their wealth and its employment are so familiar to students that it will be sufficient here merely to remind the reader of these, and omit details.<sup>22</sup> It is well known, for example, that temples sometimes served as public treasuries, e.g. the Parthenon at Athens and the *Aerarium Saturni* at Rome. Some Greek temples, like the temple of Zeus at Olympia and that of Apollo at Didyma, even had the privilege of coining money independently.

<sup>21</sup> I. Cor. 8, 10.

<sup>22</sup> The more exacting reader can find his way to the sources and the evidence for the above statements through the following works: P. Gardner, *History of Ancient Coinage*: New York, Oxford University Press (1918), 17 f., 37 f.; C. Seltman, *Greek Coins*: London, Methuen (1923), 9-11, 257; Platner-Ashby, *op. cit.* (statements about Roman temples in relevant articles); Pausanias, *passim*; and the English translation of L. Friedlaender's *Sittengeschichte Roms*, "Roman Life and Manners under the Early Empire": New York, Dutton (no date), I, 368-374 (temples as museums). For temples as pawn shops, see W. M. Ramsay's interpretation of an inscription from Asia Minor, *JHS* xxxviii (1918), 191 f.

One Roman temple at least, the temple of Juno Moneta, was used as a mint by the state. Greek temples, as the temple of Artemis at Ephesus, sometimes engaged in business as banks, utilizing their capital for loans at interest, and receiving deposits. In Asia Minor at least temples sometimes functioned as pawn shops. Some Roman temples, as the temple of Castor in the Forum, had safe deposit vaults in which private as well as public funds were stored. The accumulation of votive offerings and the gifts of princes and wealthy men converted the more important classical temples into veritable museums of works of art, antiquities, and curiosities; and in Hellenistic and Roman times many visitors were attracted to these temples rather by a desire to view their rich collections than by feelings of devotion.

Both Greek and Roman examples have, for the sake of brevity, been dealt with in the preceding paragraph. I turn now to certain specifically Roman examples of the public secular use of temples, which will be found, however, to present parallels to the Greek. The use of temples for political purposes seems to have been more common among the Romans than among the Greeks. The great temple of *Ceres, Liber, Liberaque* on the Aventine, which, according to tradition, was founded in 493 B.C., constituted the political headquarters of the Plebeians and their aediles, and was the repository of the Plebeian archives.<sup>23</sup> Every student of Latin knows that the Roman Senate sometimes met in temples. It will suffice to say that the references in the literature to this practice cover a period extending from the early Republic<sup>24</sup> to the late Empire. The temples of Castor and of Concord in the Forum were apparently used with particular frequency by the Senate. The former was one of the focal points of the turbulent political life of the late Republic, and orators addressed the citizens from its lofty porch; in the latter Cicero delivered the fourth Catilinarian oration and the "Philippics."<sup>25</sup>

<sup>23</sup> Platner-Ashby, *op. cit.*, s.v. "Ceres, Liber Liberaque."

<sup>24</sup> Thus Livy (v, 21, 10) follows a tradition which assumes this custom as existing in the fifth century B.C.

<sup>25</sup> Platner-Ashby, *op. cit.*, s.vv. "Castor" and "Concord." In connection with this topic I would call attention to a curious error in Platner-Ashby, in treating of "Aesculapius." It is stated there that the temple of Aesculapius, being outside the pomerium,

But Roman temples were used for social as well as for political gatherings. The temple of Minerva on the Aventine provided a sort of clubroom for the guild of poets, the *Collegium Poetarum*, whose origin was attributed to Livius Andronicus. For his sake the poets were granted corporate rights and organized a *collegium* with a status similar to that of the *collegia* of artisans. The meeting place assigned to them was naturally the temple of their tutelary goddess in a plebeian quarter.<sup>26</sup>

And the Romans, like the Greeks, sometimes feasted in temples. The guild of the flute players, the *collegium tibicinum*, held a banquet on the thirteenth of June in the most august of Roman temples, that of Jupiter Capitolinus, at which time they gave themselves up to three days of revelry. Fowler asks: "Did they meet in the temple every day?"<sup>27</sup> but does not venture an answer. The members of the priestly colleges of Rome feasted at times with a most unpriestly luxury; the magnificence of their banquets was in fact a by-word.<sup>28</sup> These banquets sometimes took place in temples. Suetonius tells us<sup>29</sup> of the Emperor Claudius:

Once when he was holding court in the forum of Augustus and had caught the savor of a meal which was preparing for the Salii in the temple of Mars hard by (*ictusque nidore prandii quod in proxima Martis aede Saliis apparabatur*), he left the tribunal, went up to where the priests were, and took his place at their table.

The temple of Mars Ultor, that beautiful creation of Augustus, had a dining hall, and perhaps, as the language of Suetonius suggests, a kitchen! And the word "*aede*" in the text would seem to point to the temple building.

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was used by the Senate as a place for the reception of foreign ambassadors. But the passages in the sources cited as evidence (Livy, xli, 22, 2 f. and xlii, 24, 3) will be found on examination to refer to the Carthaginian Senate and to the famous temple of Eshmun-Aesculapius at Carthage. It is to be hoped that in a revised edition of Platner-Ashby this error will be eliminated.

<sup>26</sup> W. S. Teuffel and L. Schwabe, *History of Roman Literature* (English translation): London, Bell (1891), I, 130; Festus, ed. Lindsay, 448.

<sup>27</sup> W. Warde Fowler, *The Roman Festivals of the Period of the Republic*: London, Macmillan (1925), 158 and n. 5.

<sup>28</sup> Horace, *Odes* I, 37, 2; and II, 14, 27-29; T. Mommsen, *History of Rome* (Dickson's translation): New York, Scribner (1905), v, 387 and n. 1.

<sup>29</sup> *Claudius* xxxiii; translation of J. C. Rolfe, "Loeb Classical Library" (1914).



The present study makes no pretense of completeness: further research would probably have added to the number and variety of our examples of the secular uses of temples. But those cited will suffice for the modest purpose of this paper. Familiar as many of them are, they gain, it is hoped, in interest and significance by being assembled. And they point, in the opinion of the writer, to certain conclusions.

They show, for instance, that the classical temple building, the *naos* or *aedes*, played a rôle in Greek and Roman life that is not clearly revealed in our handbooks on Greek and Roman religion and private life. We are accustomed, I believe, to think of the temple building as the shrine of the cult statue, an enlarged monstrance, so to speak; as a place for the exhibition and storage of votive offerings, and, since the congregational worship necessarily took place in front of the temple building, for individual prayer and praise. But our evidence indicates that the temple building, as well as its precinct, was also a center of communal and social life. In this respect it closely resembled the medieval church<sup>30</sup> or cathedral and the Moslem mosque.<sup>31</sup> As regards the medieval churches this resemblance extended into minutiae. For instance, standard weights and measures for the testing of those used in the market places might be kept in temples or "graven upon the wall of the church."<sup>32</sup>

Two other conclusions suggested by our study are perhaps rather obvious, and will therefore be dealt with briefly. One is, that the phenomena we have reviewed illustrate the democratic character of the Greek and Roman religions, at least in their developed forms. Temples, as we have seen, were usually freely accessible to all classes of citizens, and could be utilized for their secular purposes, even for those of the humble class. Classical temples, in contrast to oriental, had as a rule no holy of holies into which only

<sup>30</sup> For the secular uses of the medieval churches cf. J. W. Thompson, *Economic and Social History of the Middle Ages*: New York, Century Company (1928), 673 f.

<sup>31</sup> Cf. H. G. Dwight, *Constantinople Old and New*: New York, Scribner (1915), 33-36.

<sup>32</sup> Compare, e.g., the temple of Castor in the Forum (Platner-Ashby, s.v. "Castor") and the cathedral at Freiburg (Thompson, *op. cit.*, 674). The quotation is from Thompson, *loc. cit.* It seems to me altogether probable that the utilizing of churches for secular purposes was, like incubation (see below, p. 334), an inheritance from the classical period.

priests could penetrate. There were, to be sure, some temples to which access was restricted, and some in which inner secret shrines, or *adyta*, were to be found. But such cases were exceptional, and are usually to be explained as a result either of oriental influence, or of the chthonian character of the cult of the temple.<sup>33</sup>

The other conclusion is, that to the Greek and Roman mind there was, in certain fields of life and thought, no clear distinction between the religious and the secular. This fact made it possible for the ancients to make use of temples for purposes we should call "secular," and for uses of temples which were originally religious to acquire a secular character. An example of such a transformation is *incubatio*,<sup>34</sup> or *ἐγκόλμησις*, the sleeping in temples in the hope of receiving advice from the deity through dreams, particularly advice in regard to the means to be used in curing a disease; this might easily lead to the use of the temple as a lodging; and the sacrificial meal might become the convivial banquet. The basic cause of this lack of distinction between the religious and the secular, and for the practices we have been studying, is to be sought, I believe, in the peculiar character of the classical city-state. In that state, at least in its flourishing period, any distinction between church and state, was, as all students of antiquity know, inconceivable. Since church and state were one, any socially useful activity, any service of the state, was "divine service." Temples might be built in isolated spots, but they also rose in the midst of industrial quarters and by busy market-places; all the city was consecrated ground. Pausanias<sup>35</sup> was impressed by the fact that the temples of Tanagra were isolated from the other buildings of the city in a quarter of their own. In the city-state every citizen's house was in a sense a temple, every citizen householder a priest,

<sup>33</sup> Cf. J. W. Hewitt, "Major Restrictions on Access to Greek Temples," *TAPA* XL (1909), 91. What is said in this article is applied to Greek temples only, but the evidence shows, as I believe, that Hewitt's conclusions are true of Roman temples also.

<sup>34</sup> The practice of *incubatio* in the temples of Asclepius is well known. For *incubatio* under the Roman Empire cf. Friedlaender, *op. cit.*, III, 139-142. It is still practiced in Greece and southern Italy, where it has persisted from ancient through medieval to modern times. Cf. Mary Hamilton, *Incubation, or the Cure of Disease in Pagan Temples and Christian Churches*: St. Andrews, Henderson (1906), Parts II-III.

<sup>35</sup> IX, 22, 2.

as, for example, in the cult of Hestia-Vesta. Where gods and men lived on such familiar terms, where man's house was the god's house, little hesitation was felt in turning the god's house to the uses of man. The age of faith was not the age of reverence, as we understand reverence.

In conclusion the writer would touch upon an archaeological problem. The problem is one that has long been discussed, and is this: how were the interiors of large Greek temples lighted? The orthodox doctrine, with which the writer has for some time been dissatisfied, is, if I am not mistaken, that they were usually lighted only by the open doors and by lamps.<sup>36</sup> Small temples may very well have been so lighted, though it is precisely in small temples that we sometimes find windows or openings, e.g., in the Erechtheum and the temple of Athena Nike. But that a large cella was lighted only by its doorway and the dim lamps of antiquity seems, to me at least, doubtful. It should be remembered that the daylight before reaching the cella had to penetrate peristyle and pronaos, and that between the columns, or the columns and antae, of the pronaos there were frequently, if not always, gratings or gates. No one, to my knowledge, has brought this problem into connection with such uses of temples as have been described above.<sup>37</sup> Yet it would seem that there is an important connection. Could the temple treasures, which included many small objects, be adequately viewed by such lighting? It will be remembered that Pausanias<sup>38</sup> gives descriptions of the small details of objects which he saw in temples. Could classes of students, club meetings, political gatherings, and banquets be held in such gloomy interiors? For it is perfectly clear from our sources that such activities did take place sometimes in the temple building and not merely in its pre-

<sup>36</sup> So J. Durm, *Baukunst der Griechen*: Leipzig, Kroener (1910), 432-438; D. S. Robertson, *Handbook of Greek and Roman Architecture*: Cambridge, at the University Press (1929), 51, is of the same opinion, though he admits that roof lighting is possible "in exceptional cases." Allowance is made for such cases in Anderson, Spiers, Dinsmoor, *op. cit.*, 88 f., and 111. I am informed, however, that Professor Dinsmoor will retract pp. 115-117 (relating to the temple at Bassae) in his next edition.

<sup>37</sup> A partial exception should be made in favor of Durm (*op. cit.*, 436), who argues that the light from the doors would be sufficient to display the temple treasures.

<sup>38</sup> v, 5-11 and 17-20 (chest of Cypselus), and *passim*.

cincts. And how could the ancients lodge and sleep in temple cellae with no better lighting than that of the accepted theory, and no ventilation at night?<sup>39</sup> For it is quite impossible to believe that the doors of a cella in which irreplaceable treasures and works of art were stored were left open at night. Did Demetrius Poliorcetes carry on his revels in the west chamber of the Parthenon with the great doors wide open? And if there were no other openings into this treasure chamber except the doors, what kind of a bedroom did it provide for Demetrius when the doors were closed, as they probably were, at night? These and other considerations not dealt with here, point, in the writer's opinion, at least to the probability that the interiors of large temples were lighted not only by doors and lamps, but by other means also—by windows in some cases, and in most cases, perhaps by some form of roof lighting. But further discussion of this topic would carry us too far afield, and will furnish, as the writer hopes, the subject for another article.

<sup>39</sup> It has been objected to the writer that the Greeks probably cared nothing for ventilation. But there is evidence that some of them at least objected to stuffy rooms. Cf. Zimmern, *op. cit.*, 266 f.; Xenophon, *Oeconomicus* IV, 2-5.

## ADAPTATIVE TRANSLATIONS OF THE CLASSICS

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Pottering about in the University of California library among the many translations of Catullus to be found there, I came upon a slender and unpretentious volume by Mary Stewart containing a number of versions from the gentleman of Verona.<sup>1</sup> I was not particularly interested in the translations; they included only "nice" poems, and were thus quite unrepresentative of Catullus, who is anything but nice a good deal of the time. The Introduction, however, I liked; it seemed to me quite sage. I shall borrow from it presently to express admirably the first point I want to register about the theory of translation as it affects the Greek and Latin classics, namely, that the vast majority of people who ever come in contact with the literatures of Greece and Rome will do so through translation, and that not only is this normal but in large part no matter for grief. I am aware, of course, that there are opinions to the contrary, such as that of Professor E. K. Rand<sup>2</sup> or that of Professor Gilbert Norwood.<sup>3</sup> However, to return to Mary Stewart, she has this to say on the point:

All ancient literature and all modern in any tongue save English are accessible to the great mass of the people only in translation. We may talk as we please about the beauty of the original and the impossibility of an adequate translation, but the fact remains that for most of us it is translation or nothing. Nor is this altogether regrettable. Even if it were possible for all of us to

<sup>1</sup> Mary Stewart, *Selections from Catullus*: Boston, Richard G. Badger (1915), introductory essay, 9.

<sup>2</sup> In his review of Professor Werner Jaeger's *Reden und Vortraege* in the *Philosophical Review* XLVII (1938), July number.

<sup>3</sup> In his review of the translations in *Asclepiades of Samos*, by William and Mary Wallace, *Canadian Forum* XXI (1941), p. 59: "Ninety-nine per cent of translations are poor in one way or another." Oh, professor!



learn Latin and Greek well enough to read the great epics, it would scarcely be worth while for all of us to do it.<sup>4</sup>

That is well put. The first sentence is just the statement of an obvious fact. No large body of people ever at any time read very much of the classics in the original except among the Latins and the Greeks themselves. Consider the amount of translation of the classics into English that went on in Elizabethan times alone. I have in my personal library several volumes of standard Latin authors which were in other far-off days the property of Oxford students. Nothing about them impresses me more than the virgin purity of the greater part of their pages. By such literary chastity were rulers of empire made at the knees of the venerable mother of learning.

Again, I like it when Mary Stewart gently chides us with hypocrisy in this whole business. "Beauty of the original" indeed! How many students working at the literatures of Greece and of Rome in the original tongues, how many students of any foreign literature, to put it more generally, ever attain to that field of vision? For that matter, how many teachers do? And perhaps an honest answer to the second question might help in answering the first. It is easier to teach philology than it is to convey some idea of literary appreciation, but unfortunately the doom of literature lies just there. "Impossibility of translation" indeed! Did not forty-six translators render out of the original tongues the scriptures of the Old and the New Testament, and pretty successfully too? Is it not a fact that the New Testament Authorized Version of 1611 far surpasses in beauty the original, which, to my way of thinking, is rather commonplace and undistinguished Hellenistic Greek? Let this be enough on this point. Of course there can be adequate translations, and of course most people will find out whatever they do find out about Greek and Latin letters in that way.

But this, to be sure, only brings you to another difficulty. Translation, yes, may be, but what kind of translation? What is to be the object of a translation? The late Professor W. C. Summers in the Preface to his excellent manual of Silver Latin Literature<sup>5</sup> refers

<sup>4</sup> *Op. cit.*, introductory essay, 10.

<sup>5</sup> W. C. Summers, *The Silver Age of Latin Literature*: London, Methuen (1920), Preface, v.

to Dryden's ambition, which was to make the poet on whom he was working "speak such English as he would have spoken, if he had been born in England, and in this present age." I may say anticipatively that I incline to Dryden's view; that means that, to my way of thinking, there cannot be in the nature of the case any such thing as a permanent translation; it is a work which will require constant re-doing. Ah, you say, but what about the Bible? You quoted it a moment ago on your behalf; now let us quote it against you. In the case of the English Bible, my answer would be, you face a different set of conditions; around the *ipsissima verba* of the King James's version there has grown up a body of literary reference, emotional association, and theological interpretation which resists change. For myself, I greatly admire the modern versions by men like Moffatt and Goodspeed, and if a man must be shot for saying anything so heterodox, then shot I must be, for I will not recant on that point.

Professor Summers' own ambition is stated in these words relative to the numerous translations he provides in his volume already mentioned:

I have endeavored to keep as close to the original as seemed compatible with the composition of verse that should run with some ease and English that might be read with some pleasure.<sup>6</sup>

He felt, and I agree with him, that renderings from poets should themselves be in verse form; in other words, the sense that one is reading poetry must be preserved by using in the English translation a form that reminds the reader he is dealing with verse. Mr. Summers did not like it very much:

I only hope that the reader will regard it with more indulgence than I can myself.

But that is just a trifle overmodest. He knew his Silver Latin very well, and is rather sorry for the poor soul who has to be reminded by the use of an English poetical form that he is dealing with a poet and a Latin one at that. This brings one almost to Matthew Arnold's curious idea that the good translation is the one that

<sup>6</sup> *Op. cit.*, Preface, v f.

affects the Greek or Latin scholar as the original does.<sup>7</sup> Frankly, this is terrible, and suggests the very worst. When one thinks of the various lore, philological, historical (or even pre-historical), syntactical, and critical that the Greek or Latin scholar inevitably revives within himself when he turns to the reading of the original tongues, it is easy to see that this is distinctly not the type of appreciation which an ancient brought, except in the oddest of odd cases, to the literature of his country, his age, and his civilization. That is why the best translations are rarely made by professed scholars; their brains are far too cluttered up with knowledge, and the genuine literary instinct gets root-bound in such a pot, and develops sickly, yellow leaves.

What are we to expect of a good translation? First, poetry should be translated into a poetical form, preferably; I am willing to maintain that a somewhat inadequate translation in English verse may very well for its purposes be more effective than very chaste and very accurate English prose. There is no "surge and thunder of the *Odyssey*" in Butcher and Lang's translation of that poem outside the dedicatory sonnet, hardly indeed a ripple on the beach of that great ocean. Second, a translation should be intrinsically interesting to the age in which, and for which, it is written. Alexander Pope's rendering of Homer seems unsatisfactory to me, but I can at least recognize that it is made in precisely the style and the language that would cause it to appeal to eighteenth-century readers in Britain. It is nothing against it that it makes little appeal today, though as a matter of fact I have been told by an undergraduate of good literary judgment that he got far more feeling for Homer's *Iliad* out of Pope than out of Lang, Leaf, and Myers.

Beyond these two points I would name another. The translation should be spiritually representative of the original. By spiritually representative I mean that it should re-create as nearly as possible the spirit in which the original was penned, and should seek to achieve an envisioning and a reproducing of the attendant circumstances. Literal translations are often praised on the ground that

<sup>7</sup> Matthew Arnold, *On Translating Homer*: London, John Murray (1905), 35 f. Cf. also the Introduction, by W. H. D. Rouse, 8 f.

they are faithful to the original, that they give the modern reader a chance to see the original just as it was, and to form his own conclusions therefrom. Of course in fact, far from being faithful to the original, they are not infrequently guilty of the grossest betrayal, the betrayal that arises through sustained and complete misrepresentation. As for their enabling the reader to draw his own conclusions about the original with any degree of rationality, I shall ask you, if you can bear it, to listen to this painfully literal translation of the wholly charming ninth poem of Catullus; it is taken from the relevant volume in the "Loeb Classical Library":

Veranius, preferred by me to three hundred thousand out of all the number of my friends, have you then come home to your own hearth and your affectionate brothers and your aged mother? You have indeed; O joyful news to me! I shall look upon you safe returned, and hear you telling of the country, the history, the various tribes of the Hiberians, as is your way, and drawing your neck nearer to me, I shall kiss your beloved mouth and eyes. Oh, of all men more blest than others, who is more glad, more blest than I?

I maintain that such a translation is glaringly false to the original from the standpoint of a reader who must approach the poem almost entirely, or perhaps altogether, through the English. It has the effect of making Catullus, in some respects one of the greatest poets of all time, sound like a combination of the well-known thirteen-year-old intelligence, a sissy, a bore, and a homosexualist at the expense of Veranius; if I have succeeded with a student to the point of getting him to look up a translation of Catullus and the 'all-too-well-informed library clerk hands him the "Loeb Library" translation, that student must presently conclude either that Catullus is sadly overrated or that I am crazy. Such a translation is, not of course with intention but none the less in fact, a gross betrayal of the original, and is to that extent most unrepresentative, certainly spiritually unrepresentative in the clearest kind of way. A truly representative rendering of that poem spiritually is one which reproduces comprehensibly the excitement, the anticipation, the comradeship of the original poem, the whole shot through with an air of easy sophistication. A representative translation is, in short, a creative work in itself. "A good translation of a masterpiece," says Mary Stewart, "must be in itself a kind of

masterpiece," or, as she puts it a little further on, "a bit of real literature which, while true to its source, is equally true to its end."<sup>8</sup> Precisely, and in much insistence on fidelity there has been much forgetfulness of purpose. I should like to offer at this point my own version of the poem under discussion, not as being wholly admirable or the best that could conceivably be done, but as illustrating what I have in mind:

"Well, Tom, old chum, my dearest friend,  
It's fine to see you home once more,  
From wandering to earth's utmost end;  
Believe me, you were wanted sore:  
Your mother,—getting on, you know!—  
And all the boys adore you so!

I'm looking forward to some night  
With pipes aglow and glasses freighted  
When, lounging in the hearth's warm light,  
I'll hear your tale, unexpurgated:  
You'll tell in your unrivalled style  
Of lands and tribesmen, but the while

I'll hope my Scotch may make you bold  
To open up, tongue wagging free,  
That 'other half that can't be told,'  
That is, to no one else but me!  
Tom, make it soon; I scarce can wait  
To know that beatific state!"

Now of course that is not the Latin as it stands; it modifies some of it, such as the intolerable business of men kissing each other, and magnifies hints dropped in the rest. But my submission is that my hypothetical student, if sent to that version or something like it only much better, might begin to understand that Catullus was a man, possibly even that he was a poet. That, I fear, would be hard to deduce from the "Loeb Library" translation. "Have you then come home? You have indeed: O joyful news to me!" If that is what the classics are, perhaps we had better join the "progressivists" in burying them, and that too without assistance of clergy.

<sup>8</sup> *Op. cit.*, introductory essay, 13.



If it is urged that that faithful translation brings out the noble simplicity of the classics, I can only urge that there is a great gulf fixed between simplicity and *simplesse*.<sup>9</sup> It is a curious thing too that while teachers of Latin prose composition will urge their students to recast the theme as far as possible in ancient settings, so that Hitler becomes Philip of Macedon and Churchill a Demosthenes, they will so often look askance at translations which seek to re-present Latin literature in a modern setting.

*At enim*,—but the objector will say: "What you have given us is adaptation, not translation." But my contention is that adaptation to the times we live in and the ways of the civilization to which we belong is, for the great bulk of readers, the most effective translation, and the kind of translation that can be done only by one who really knows the original well enough to have penetrated into its essential spirit and then to have reincarnated that essential spirit in a new body. To be afraid of all this is of a piece with being afraid of Shakespeare played in modern dress; those of us who have seen it actually done have no such fears, because Shakespeare is, we find, universal, that is, of all times. Adaptation is, of course, only effectively possible where there is something in your writer of the universal. It may be that there are classical writers who would not respond so well to this treatment, but to reject the adaptation theory of translation where it is possible because it may not be wholly possible over the entire range of the literature concerned seems unreasonable.

It may have been noticed, by the way, that I used "Tom" for Veranius. It is, I am afraid, very hard to convince modern Anglo-Saxons, with whom I have chiefly to deal, that a man called Veranius could ever have been regarded by any one as a friend; Tom, yes: Veranius, no! Mary Stewart says that this is going too far,<sup>10</sup> but I am afraid that Mary is over the brink of the precipice already and will not be saved by clinging to this tiny shrub for respectability. Some one who read her Introduction before it came into my hands

<sup>9</sup> Cf. Sir Richard Livingstone, *The Greek Genius and its Meaning to Us*: New York, Oxford University Press (1915), 101.

<sup>10</sup> *Op. cit.*, introductory essay, 16.

has put a question-mark in the margin opposite this personal-name limit of hers, and I felt inclined to add another. Roman personal names and place-names defeat the purpose I have in view because they at once create an atmosphere of unreality for the modern reader, and for an author like Catullus this is fatal. In the fourth poem, the yacht dedication, Catullus gives a geographical list of the boat's nautical achievements which is dead from start to finish for the English reader in that form or in any translation form which follows it, but retains, I submit, something of its original verve in this version of my own:

"The yacht you see laid up there, friends,  
Once held the record of the seas;  
Showed them her heels when on beam-ends  
She roared adown a near-gale breeze.

And if you think it idle boast,  
She'll call for proof the Hebrides,  
Or far Madeira, or the coast  
Of some isle in the Caribees,

Or Yucatan, or Hatteras,  
Or Rio, or that sterner place  
Where fog-enshrouded vessels pass  
The frozen headlands of Cape Race,

Or Norway's coast where had their birth  
Her spars, beside whose fjords grew tall  
Those pines, her main and fore, well worth  
To be the masts of admiral."

Classicists should be the last persons to object; they already have the privilege of reading the originals, and if they don't like adaptations, they can retire like Achilles to their tent and care nothing as to the progress of the war, even though it may mean the annihilation of their side. But if they will encourage, or at least not discourage, adaptative translations, they may look even in these unpropitious times for a considerable intensification of interest in the classics and for a definite by-product in the shape of persons rendered legitimately curious to know at first-hand the material on which such adaptations are based.

I should like in conclusion, to offer an adaptation or translation, call it what you will, of the famous eleventh of Catullus, both as illustrative of the method I have in mind and also because of the innate force and dignity of the poem itself, since the poem's innate dignity submits the adaptation to the severest of tests; if the adaptation ruins that innate dignity, it stands self-condemned. It is the poem of final, absolute, and crushing refusal of Lesbia's proposed Munich pact, as we might now call it in our bitter knowledge of what Munich meant. This eleventh has been treated in respect of place-names like the last version quoted, though even at that an ancient Roman would have had difficulty with few of them.

"Harry and Frank, if I should think of sailing  
 Long leagues of sea to India's coral strands,  
 You'd come, no doubt, old comrades never failing,—  
 Ay, further too, to strange Pacific lands,  
 Strange, far, Pacific lands.

Or, if I said the word, we'd tent with Arabs  
 Where only Lawrence ever strayed before,  
 Or hunt Egyptian tombs for sacred scarabs,  
 And where Nile springs, frequent that secret shore,  
 That secret, solemn shore;

Or, an it were my will to scale high mountains,  
 To challenge Himalayas sheathed in mist,  
 Or yet again to seek some fabled fountains,  
 Beyond all ken, all hope, to still persist,  
 Beyond e'en hope persist;

To these you'd hearken, all his heart's desires;  
 You'd treat them as God's will, and you'd obey:  
 In truth 'tis less, *much less*, his need requires;  
 Go, tell my mistress things not nice to say,  
 Not nice, harsh, rough to say.

Bid her go live and thrive among her lovers,  
 Not three nor ten, but lovers by the score,—  
*Lovers*, said I? I know not word that covers  
 Those lechers crowding round their common whore,  
 God! such a common whore!

Bid her forget the love that once I cherished;  
My love is dead; she killed it by her sin.  
My poor love! like some meadow flower it perished;  
The cruel ploughshare passed and turned it in,  
To black earth turned it in."

I began with Mary Stewart; with her shall end my song. She mentions the fact that the Romans used, and were accustomed to hearing used, coarse words which our social customs would not tolerate, but she was writing in 1915 without any knowledge of the extraordinary frankness of speech that the next twenty years would bring into vogue in America as a sequence to the loose talk and manners of the war-days of 1917 and later. School-girls now use familiarly words over which hardened men of affairs would have boggled a generation ago. From the standpoint of translating or adapting Catullus vitally that is all to the good. He is often profane and filthy, as I am inclined to describe it on the basis of my training in youth; to the undergraduates of today, male and female, he appears just agreeably frank and plain-spoken. There will be less trouble in modernizing half of Catullus today than in any period since the days of good Queen Bess.

I ask leave to close with the brief narration of one personal experience. A senior girl a couple of years ago favored me with this—and it was after the grades had been given though not announced—in reference to my treatment of Catullus in a course on the Latin classics through English:

I had always heard that Catullus was one of the world's great in poetry, but I have no usable Latin of my own, and was never convinced of it by the volumes of direct translation I consulted. You brought him within the reach of my understanding, and made him for me a man as well as a poet by your method. I want to thank you for a great revelation.

I had no regrets in that moment for my palpable failure to attain the Arnoldian norm.

## GENERAL LANGUAGE AND THE LATIN TEACHER

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The history of General Language as a course in secondary schools goes back at least fifteen years, and in this time, despite the relative paucity of examples which we can study and of articles published on the subject, we are in some position to take stock and come to a few conclusions as to what a course in General Language should be and what ends it can and should serve. I propose to discuss the following topics as being of prime interest to Latinists: What should be studied in General Language? What kind of work would be of general educational value in such a course? What kind of work would be good preparation for foreign-language study? Who shall study General Language? Who shall teach it? How does, or can, the Latin teacher fit into the General-Language course?

General-Language courses have tended toward four types or have been syntheses of two or more of the four types. They may be called for convenience the try-out course, the exploratory course, the foreign-cultures course, and the language-arts course.

The try-out course is one in which the pupil tests himself in the learning of the language he prefers for a period of half a year or so. He will receive academic credit for the study even though he may be advised not to go on with the language. While it is supposed that he will receive some educational value from his efforts even if he does not go on, the basic purpose of the course seems to be prognostic. While opinion on the possibility of prognosis is divided, it can be seen that the try-out course, even where successful in prognosis, is hardly more than an administrative arrangement that there is to be no academic failure in the early stages of foreign-language study.

The exploratory course consists of the pupil's sampling for a



limited time all the foreign languages offered by the school so that he may choose that which he likes most and find out whether he is likely to succeed in foreign-language study. Among the disadvantages cited for this type,<sup>1</sup> which my experience confirms, are: Misleading of the pupil as to the nature of foreign-language study because of the shortness of the experience, difficulty experienced even by conscientious teachers of giving impartial treatment to all languages concerned, and low prognostic value of the short-term course.<sup>2</sup>

An experience which can be of much value, especially for those pupils who do not intend to study a foreign tongue or who may be advised not to, is the foreign-cultures course. This course may involve the singing of songs, preparation of exhibits, visits to foreign-language communities, discussions of folk-ways, the preparation of meals characteristic of a foreign country, movies on foreign locales, and other features known to us as the employment of realia in foreign-language classes. These activities are, of course, not "General Language" in a restricted sense but occur naturally in connection with the exploratory course. In my experience they have been of more value than the brief sampling in language to which they are often subordinate.

The study to which I am really referring, however, when I use the term "General Language," involves such topics as the history of the English language, the origin of language, the problem of international communication, the nature and use of dialects and slang, the history of the alphabet and of numbers, the problem of good usage and the dictionary, and the related problems of meaning, semantic shift, and metaphor. One way of stating the object of the language-arts course is:

The development of an active interest in language as man's most significant social invention and most indispensable instrument of thought, through learning activities contributive to an understanding and appreciation of the subtle role of language in the daily life of individuals, communities, states, and nations.<sup>3</sup>

<sup>1</sup> Cf. L. Lawler, *Classical Outlook* xvii (1939-1940), 34 f.

<sup>2</sup> Cf. W. Kaulfers, *German Quarterly* xii (1939), 81-84.

<sup>3</sup> W. Kaulfers, "Orientation in Language Arts," in *A Cultural Basis for the Language Arts*: Stanford University Press (1937), 60.

It can be objected that studies involving meaning, shift of meaning, and metaphor should pervade the whole language program of a school and not be the object of attention for a short period of time only to be relegated thereafter to the category of work done and disposed of. My reply is that such a unit in a General-Language course can be a conscious focusing of attention on the problem without our presuming that the practical working out of conclusions elsewhere and at later times is avoided. In those few cases where a unit of study does seem to be eliminated because it is a senseless duplication, it can be omitted.

Again, it will be said by some that certain studies such as that on the origin of language are not useful from the scientific standpoint. Nevertheless, it is often the case that the boy or girl gets more feeling for the importance of language from a "useless" study undertaken at his or her own suggestion in order to satisfy natural curiosity than in some logically prearranged "must" program. And in this connection I should like to say that if the boys and girls themselves are asked what questions they have to ask about language and languages, a series of studies of great depth and significance can be worked out when the questions asked are interpreted in the light of a proper background. For instance, questions which recur again and again in General-Language classes are: What is a dictionary? and, How many meanings does a word have? These questions have a wealth of implication in them and will require great elaboration if their answers are to have any considerable fund of meaning.<sup>4</sup>

There is one possible unit of General Language which deserves special attention, that on grammar. Grammar is a fighting word among teachers of language for several reasons. When teachers of foreign languages take charge of beginners, they frequently find that the pupils are "ill prepared" for their work because of their deficiencies in "grammar," and sometimes do not hesitate to say so. This criticism invariably reflects on the teacher of English, who must then argue either that "grammar" is not as important for

<sup>4</sup> This point is discussed *in extenso* in an article entitled "General Language, A Study by Ninth-Grade Pupils," written by Lou LaBrant, Irwin Johnson, and me in *Educational Research Bulletin* xx (Jan. 15, 1941), 1-21.

coping with problems in English as are certain other activities, or that there is not time to do all that should be done for the pupil's language growth. These two defenses are really two ways of saying the same thing. Again, the language staff of a school is likely to be brought under fire by collegiate educators and by parents for failing to give thorough drill in formal grammar. This criticism, when it comes from college language instructors, is again based for the most part on the desire of teachers of foreign languages to see the way smoothed for themselves and their students in foreign-language work, or depends on the belief that the study of a logically arranged language structure will impart some logical characteristic to a student's mind, a doctrine of learning that is now discarded among most psychologists. Parents sometimes hold this view, but often their criticism stems from the fact that their children do not know the technical nomenclature they themselves learned in school. Education is improved, so they think, when their children learn all the old and some of the new, that is, improvement is additive, not qualitative.

Some teachers of English, far from excusing themselves for not teaching formal grammar, flatly deny any value in such teaching for the pupil's control of his own tongue and point out that investigation shows study of the principles of grammar to have little or no relation to the mastery of English by boys and girls who use it as a native tongue.<sup>5</sup> If we accept this contention as true—and I, for one, do so—the English teacher can then ask, "Is it my duty to prepare pupils in time assigned to English for work in foreign language? Isn't it the job of the foreign-language teacher to teach what grammar is necessary to the mastery of his subject in his own class time? And supposing I were obliged to teach formal grammar, what grammar should I teach? Should it be the moderate amount of inflection and relatively simple syntax of English, or should it be Latin grammar clothed in English words, or should I heed instead the demands of the French teacher or those of the German teacher?" It is only fair, I think, to say that the English teacher does not owe his pupils a knowledge of foreign-language grammars.

<sup>5</sup> S. L. Pressey, *Psychology and the New Education*: New York, Harper (1933), 510 f.

The imparting of such information is the job of the foreign-language teacher and of no one else.

But in a General-Language course we may justify a study of grammar on the following grounds: the study of grammar is an issue among parents and educators; a pretaste of the elements of grammar will ease some of the burden of new learnings for the foreign-language pupil later; and the pupil not electing a foreign-language will have some conception of what language structure is, over and above his ability to deal capably with the problems he has in expression and comprehension in the vernacular. This study need not be long and boring, and it can be well done even in confining analysis to English.

The study of grammar would center on the three chief syntactical devices of our Indo-European languages as illustrated by English and supplemented by a few simple examples from other tongues, if that should be felt to be helpful in clarifying the point or extending the field of illustration. These three devices are: analytic connectives such as prepositions ("The property *of* Mr. John Ward"), word order ("Jim sees Ned"), and, what is hardest for most pupils to grasp in foreign language work, inflection ("Mr. Ward's house," "Who did it?"—"I").<sup>6</sup> The experience of the Latin teacher with the problem of teaching the rôle of inflection and of helping pupils deal with the relatively free word order that inflection allows should ordinarily equip him to handle such features of General-Language study more effectively than either modern-language teachers or English teachers. We should expect the Latin teacher to have many resources in bringing about an understanding of the matter and to be able to furnish many examples of the phenomena of inflection and free word order in English as well as in Latin. And precisely what we should *not* find in the study of grammar would be the learning of interminable paradigms purporting to illustrate a non-existent inflection such as "I worked, you worked, he worked, we worked, they worked."

The question who should study General Language as I have defined it cannot be readily answered by a blanket recommendation

<sup>6</sup> The growing acceptance of "me" here furnishes an opportunity to discuss grammar in the light of historic change and recent development.

of it as a required course or by an overcautious suggestion that it be elective. Discussion with a number of teachers of language, of English as well as of foreign languages, leads me to believe that there would be general agreement that the problems of international communication, dialects, usage, meaning, and metaphor must be dealt with somewhere in the school program. If special studies on these topics serve to amplify and point up whatever other work is being done, then these units might well fall together into a General-Language course. Such a course could be required, and the less attention these matters received elsewhere, the greater the reason for building the General-Language course and requiring it.

Studies like the history of the English language, the origin of language, and the history of writing and numbers are the kind that play back into the other foreign-language work and are at the same time fascinating to boys and girls. They are the kind of thing toward which the pupils' interests tend. At the same time, these are the studies that are likely to be neglected when language teachers stay within the relatively narrow bounds of English, French, Latin, and so on. Provision can be made for these interests by following the leads furnished by the pupils themselves. Statements of problems and fields of interest, when made by boys and girls, are, as has been mentioned, often crude and primitive, and have to be extended by the teacher. But the questions and interests do exist and can form the starting point for a course in General Language.

Studies of a general nature are ordinarily found in the junior high school and serve as exploratory work before the somewhat more specialized work of the later years commences. Hence, the General-Language course ought to be located in the junior high school just before the election of a foreign language.<sup>7</sup> This is, of course, necessary if the study involves work preparatory to the foreign-language courses.

The giving of such a broad subject as General Language may seem to be presumptuous on the part of a teacher, but it does not follow that one teacher alone need give the whole course. Where practicable, the merging of sections with two or more teachers of different backgrounds is a device to bring in several areas of com-

<sup>7</sup> Extremely slow groups might well defer General Language until the tenth grade.



petence. Where this is not possible, meetings of the General-Language staff can serve to pool information, share teaching suggestions, and achieve a common point of view. The least desirable situation is one where one teacher has to go it alone. Here too, however, it is often possible to get help from colleagues by calling them in for special assistance or, at any rate, through holding conferences on specific problems. If the teacher is not confronted by the task of giving sample lessons in several unfamiliar tongues, he can help himself through a program of self-education.

It is desirable that the teacher in the General-Language course have had some experience in the learning and use of some spoken foreign language which is or has been of use in international communication, and have given some thought to the problems connected with such communication. Some acquaintance with comparative philology, psychology of language, modern theories of rhetoric, metaphor, semantics, and comparative grammar is also a desideratum. Many language teachers have had deep and thoroughgoing experiences in foreign-language situations of various kinds, but only a modest fraction have, so far as I can judge, interested themselves in the broad theory and rationale of language. And yet a non-specialist's overview of these fields is possible by dint of a little reading and some reflection on such matters. Assuming a willingness to study and discuss the broad issues of language, a good corps of teachers for the General-Language course would certainly contain a teacher of English, a teacher of some modern language, and a teacher of Latin, or at least persons who could bring in the various competences represented in those areas. Little can be done about a lack of foreign-language experience on the part of the staff, but for the rest I cannot emphasize too strongly that for guiding most of the work in General Language the willingness of the teaching staff to plunge in and work on the general problems of language with zeal and devotion will rapidly overcome initial handicaps of technical knowledge. After all, is it not the obligation of all teachers to be constantly engaged in new learning and in rethinking information already possessed? The proposal that teachers should acquire a broad conspectus of the field of their endeavors and be willing to work with pupils directly on the larger

problems of that field instead of confining attention to the smaller details of specific areas is a modest one.

The purpose of the preceding part of this article has been to interest teachers of Latin in General Language and to propagandize with them in its behalf. I should like now to discuss the proposed units of General Language with a view to showing what special contribution a teacher of Latin or a teacher with a background of Latin could make and also to pointing out some limitations that might interfere with his work, somewhat as I have done in my discussion of the study of grammar.

While the teacher of English should ordinarily be mainly responsible for work on the history of the vernacular, the Latinist has a strong contribution to offer. His acquaintance with Roman and Greek sources of a large part of English literary vocabulary, his knowledge of the influence of the Latin tongue on western Europe, and his constant use of the study of derivatives in his Latin classes stand him in good stead here. In the examination of important state papers, of the language of law, medicine, science, belles-lettres, theology, and the arts he should be able to furnish much help. The well-rounded Latinist is able to refer to some well-known personages in English literature as examples of the beneficent influence of classical literature. Milton is a notable example of the phenomenon, and Shakespeare, in spite of all disclaimers, is not a bad one. At the same time, it is easy to claim too much. It is well to remember that basic English vocabulary of high density is of Germanic origin. It is likewise easy for a teacher to get beyond the pupils' depth in working with derivatives and with the text of writers who exhibit an ambitious and unfamiliar vocabulary and a complex style.

If the place of English within the general setting of the Indo-European group is to be considered a part of the history of English, as it ought, the contribution of the Latinist can be greatly augmented, according to his control of comparative linguistics.

The history of English furnishes an excellent opportunity for the introduction of certain elements of what I have called the foreign-cultures course, for with the introduction of foreign terms into English we have often been concerned with the introduction of for-

eign articles, foreign population, or foreign ideas into England and America. The Latinist has contact with this study at three chief points: the influence of Rome in pre-Saxon Britain, the influence of the classical world in the Renaissance and post-Renaissance periods, and the use of Greco-Latin vocabulary in modern science and invention.

I pass over the study of the origin of language rather briefly. It is not to be expected that the Latinist would have anything special to contribute here. But if the term were to cover change and development in language, he should be able to bring to bear much information and assistance because of his knowledge of the history of the Latin language not only within the period of Roman supremacy but also in the development into Italian, French, and Spanish. He should know as well as any linguist the fact of continuous change in language. It is unfortunate, however, that many of us have learned that Cicero is "good" Latin and that certain other writers, differing basically in their treatment of the language, are "bad" Latin, leaving out of account the fact that the language had changed in the course of time and that the writers of "bad" Latin were faced with the problem of communication with their contemporaries, not with Cicero. If we allow ourselves to be swayed by the iron fact of language change, we can hope to develop in our pupils an attitude of tolerance for, and intelligent adjustment toward, linguistic innovation.

The facts regarding the history of the alphabet and of numbers are readily available to teachers and pupils. The Latin teacher may be expected to show a more intimate familiarity with the early history of the alphabet than his colleagues and to be able to illustrate in some detail the passage of alphabetic symbols to the Greeks and Romans and from them down to us. Similarly, it is for the same teacher to show how cumbersome the Greek and Roman processes of arithmetic could be, especially in multiplication and division. Classes enjoy working out problems of computation in Roman numerals, and in this way see the difficulties of method far more clearly than a teacher's demonstration can show them.

Latin enjoyed a long period of dominance as a means of communication among the nations of Europe, and the student of

classics ought to be able to be exceedingly helpful in the study of international languages. The fact that many of the proposed cosmopolitan languages of modern times are based on Latin opens up further opportunities for him to help. While most of us are usually aware of the importance of later, non-Roman Latin, other members of the General-Language staff may not be; so here we are able to offer material that has tended to be our property solely, so far as we have cared to make it ours. The Latinist is thus able strongly to reinforce the viewpoint of language teachers that foreigners speaking English with an accent are not to be looked down upon but to be respected for an honest attempt at communication.

The classicist has had reading experience in such a variety of authors that he should be able to take a reasonably understanding attitude toward dialects and slang and toward the whole problem of good usage. We have all read and enjoyed Plautus; some of us have had a taste of Petronius; more of us have read medieval authors. But while we may adopt a liberal point of view toward the Romans, we often fail to show a similar indulgence and open-mindedness toward experimenters and innovators in our own tongue. Our Latin dictionary does better by language than do many of us, or for that matter, our modern dictionaries. The modern lexicographer has "standards" which are enforced by excluding slang words from his compilations or by giving such words invidious labels, and there are many who bow deferentially to such opinions. And yet what a disservice we would call it if the editors of the Harper or of the Liddell and Scott dictionaries had indulged in such malpractice! We regard our foreign-language lexicon as a record of word meanings to help us read and understand, but many of us take our *Webster* as a manual of diction.<sup>8</sup> The classicist has a sound language tradition if only he is willing to realize it and make use of it.

The difficulties Latinists and their pupils have met in reading and translating Latin because of the numerous words which have several radically divergent meanings should doubtless have sensi-

<sup>8</sup> Example: "We anticipate (forestall) the move of our rivals" is acceptable, but "We anticipate (foresee) trouble" is "loose." I quote from Merriam's *New International (Webster's) Dictionary*, 1934 edition.

tized them to the same phenomenon in all our western tongues. This problem of the choice of meaning for a word in a Latin sentence is so persistent and evident that the classical teacher may be pardoned for feeling self-satisfied. If the science of semantics be delimited to the choice of meanings offered for a Latin word in a dictionary and to the study of derivations from Latin to English, the Latinist is perforce dealing intensively with semantics. Precisely because a modern language offers a nearly word-for-word correspondence, the Latinist is more likely to realize that word meanings are determined by their context. This is all very well, but is it all there is to semantics?<sup>9</sup> On the contrary, it is semantics on a very primitive level. The field where work of a somewhat more advanced character can be carried on is our own tongue. It is here that the teacher of Latin, building on his previous education and furthering it by reading, can work with the English teacher in the study of the communication of ideas, of communicational failure, and of propaganda. The very prevalent use of opprobrious labels such as "Fascist," of deceptive or improper groupings such as "The Politicians," of using a term in one sense and then re-employing it in another with ulterior purpose, of calling in adventitiously the aid of near and dear expressions as in "The American Way"—these may suffice to show at what I am aiming. Here is an aspect of semantics where classical education could not be presumed to have given any insurmountable advantage over English and modern-language majors.

Of all the studies proposed for General-Language, that which involves meaning is the most important. In a world where legal, religious, political, and international strife springs in good part from differing interpretations of language, the constant and informed investigation of meaning and interpretation is an educational necessity. Only in a school where this work is actively and continuously pursued on a broad front can a course in General Language dispense with it.

In conclusion, I recommend the study of General Language in

<sup>9</sup> J. F. Gummere, in recommending the Latinist as a semanticist (*Classical Outlook* xvii, 77) evidently thinks so, and thus totally misconstrues the recent movement in semantics.



the junior high school because it offers a content that is new, useful, and inviting to pupils of that age group while suitably preparatory to further study in English and in foreign languages, and because it tends to satisfy inquiries on the part of the pupils themselves. In view of the tendency of pupils to drop out of foreign-language classes at early stages, may it not be advisable in many cases to postpone election of those studies and offer General Language first? In this group of activities which are designed to encourage students to philosophize about language the Latin teacher can function to advantage, and, what is more, can exchange ideas with colleagues to a degree that is not ordinarily attained in staff meetings. The achieving of a unified point of view in the language staff and the benefits accruing to the work of the foreign-language classes in the form of an enlightened attitude toward language are in themselves values that suggest a serious consideration of the introduction of General Language into a school. The realization by the Latin teacher of the value of the work to the pupils and of the important contributions he can offer should make him a prime mover in the establishment of the course in his school.

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## BOOK REVIEWS

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[Review copies of classical books should be sent to the Editorial Office of the JOURNAL at Washington University, St. Louis, Mo. Such works will always be listed in the department of Recent Books, and those which seem most important to the readers of the JOURNAL will also be reviewed in this department. The editor-in-chief reserves the right of appointing reviewers.]

HASKELL, H. J., *This Was Cicero, Modern Politics in a Roman Toga*: New York, Alfred A. Knopf (1942). Pp. viii+406+xiii. \$3.50.

It was a requirement of Roman law that a public notice, in order to be binding, should be so posted as to be readable from ground level. To employ this language in a metaphorical sense, we have here a biography of Cicero that may be read from ground level and by this is meant American ground level. Here is a sample: "In his public addresses he falls as naturally into the phraseology of the popular religious beliefs as an American congressman at a camp meeting." In his useful and discerning Appendix II the author calls attention to biographies of Cicero written from other levels, such as that of Strachan-Davidson, from the point of view of nineteenth-century English liberalism. Others may subtly reflect continental points of view and a few have been done to impress specialists, but Mr. Haskell addresses himself unaffectedly and vigorously to the same public that reads a good American newspaper. He is himself editor of the *Kansas City Star*, but even so his point of view is perhaps rather that of a newspaper correspondent in Washington, a post he formerly occupied.

A selection from his twenty-five chapter headings will speak for itself: "A Roman Visits Eighteenth-Century London, And Finds Himself at Home," "The Country Boy of Arpinum," "He Moves to the Big City," "His First Big Case," "Post-Graduate Work at Athens," "The Plunge into Politics," "The New Man Crashes the Gates," "Deflation," "A Political Gangster in Action (Clodius),"

"Exponent of Blitzkrieg (Caesar)," "Colossus of the Narrow World (Caesar)," "Last Crusade (Philippics)," and "The Two Ciceros."

While such headings obviously inform us that the subject is sketched in a distinctly American frame of reference, the result is no dulcet success story nor yet a prim Heroes-of-the-Nations biography. The author has a genuine admiration for Cicero, but admiration of the sort that marches in step with understanding rather than the admiration that forestalls understanding. He rightly describes Cicero as a social climber, notes his compromises with honesty in public policy, his lack of nerve in the Cyprian usury case, and his falling short of high statesmanship even in his best orations. He does not hesitate to differ with ancient authorities on the supreme merit of the *Second Philippic* and he notes how Cicero stutters when writing to aristocrats. Yet there is no tendency to debunking. There is left to the reader a sympathetic picture of a restless, brilliant mind, a self-revealing soul, a conscience noble if judged by the standards of the time, and a pathetic ambition.

There are thirteen illustrations of fine quality, including an old cartoon of 1852 picturing Cicero as he denounced Catiline in the Senate. The end maps in front and back and a two-page insert map of the Roman Empire are shorn of irrelevant details and equipped with legends to help out with the story, which prompts the observation that textbook maps have long lagged behind those of newspapers and periodicals in instructive value. Appendix I provides a simple and perspicuous chronology of Cicero's life. Appendix II is a discerning *Catalogue Raisonné* of biographies and histories. Appendix III, entitled "Some of the Problems," has eliminated several controversial arguments from the text. There is an Index but no footnotes. The typography is beautiful and the proof-reading impeccable. The style is sufficiently diversified; the author does not hesitate to call Pompey "a stuffed shirt" when that phrase conveys the meaning, but in the chapter "Sorrow Intervenes" and elsewhere at times there is a notable and moving elevation of expression.

All in all the book deserves even a more resounding welcome than the author's previous volume, *The New Deal in Old Rome*. It

should prove equally stimulating and enjoyable to students in schools and colleges and to the public at large. Incidentally, it is refreshing to meet with a study in ancient history that is untrammelled by the inhibitions and intimidations imposed by cultures which, though older than our own, have no superior intelligence to maintain them. Footnote philology, of course, has its function, but professional learning must have lay support, and the greater gratitude is due to it when, as in this instance, standards of accuracy are not relaxed.

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AGARD, WALTER R., *What Democracy Meant to the Greeks*: Chapel Hill, The University of North Carolina Press (1942). Pp. xii+278. \$3.00.

To a people fighting earnestly to defend its "democratic way of life" this book presents a profitable approach toward the interpretation of that phrase and encouragement in the workability of democracy by presenting the wisdom and experience of the initiators of democracy, who demonstrated the power of equality to maintain a government of free men. No one can read this book without being convinced that the basic problems of Athenian and American democracy are the same and that the experience of the Athenians can be of great value to us. Too many of the numerous books on democracy are written by those who have little knowledge of the Athenian experience. What makes this book particularly valuable to the modern reader is that to Professor Agard's competence in the field about which he writes is joined a wide familiarity with the expanding problems of democracy today.

Indeed, the introductory chapter, "What Does Democracy Mean?" presents ten values of democracy which might serve as the basis of democracy on an international scale. With this standard in mind the author purposes to study the human values sought and realized by Greek (for the most part Athenian) democracy, the problems it faced, the success and failure which resulted, and



the validity of the criticism directed against it by the greatest Greek thinkers.

The author finds the germ of the democratic principle in the awareness of the nobles of the Homeric period that popular approval of major policies was essential to their success. He goes on to show the reaction in literature, in religion, and in philosophy to the aristocratic society of the sixth century before Christ. In a fine chapter on "The Rise of the Common Man" is given an excellent analysis of Solon's work and of the qualities that made him an effective democratic leader.

The chapters in the next section, the longest, treating of Athenian democracy, fall naturally into two parts. The plan of the first part is to take the claims of Pericles for Athenian democracy in the Funeral Oration and to examine their validity from the record of fact. Recognizing that his speech was partly war propaganda, but that it also pictured an ideal for which Athenian citizens were willing to fight and die, Pericles' assertions that the administration of the government was in the hands, not of the few, but of the many; that the attitude of Athens toward neighboring states was generous; that the city provided beauty and education meeting the esthetic and intellectual needs of its citizens, are examined in chapters on "The Athenian Democracy," "Empire," "Community Art," and "The New Education."

The second part of this section, comprising chapters on "Politics and Drama," "Conceptions of Fate and Freedom," "Intolerance," and "The Evolution of a Hero," best illustrates my chief criticism of Professor Agard's work—that he confines himself too exclusively to the literary and theoretical evidence for the operation and meaning of Athenian democracy and gives too little attention to the actual historical working of popular government from the standpoints of historical fact and constitutional development. Perhaps he "planned it that way," since he disclaims the purpose of describing "in detail the political evolution, procedures, or theories of the Greeks"; but one must insist on the importance, too, of procedures and governmental forms as an expression of "the human values that were sought and realized by Greek democracy,"

which is one of the purposes the author seeks to realize. Democracy is essentially a belief in an abstract principle: the right and the ability of human beings to determine and regulate their own way of life. It is the great merit of Professor Agard's book to stress the idealistic basis of democracy by emphasizing in a concise, vigorous, fair, and stimulating manner the aims and purposes, the convictions and the ideals, which were held by Greek writers and thinkers for their state and society and to demonstrate how completely democratic principles pervade Greek thought. While commending these chapters for their great value in helping the reader to understand the social and political "message" of the writers of this period, one must regret the omission for the most part of a juxtaposition of opinions about democracy and the fact of democracy.

In discussing Athens' willingness to receive refugees and foreigners, it is pertinent to evaluate the opinion of the dramatists on this subject, but one should expect also some consideration of the actual treatment of foreigners. Euripides' attitude toward women might more profitably be coupled with a more complete treatment of all classes of women, including the *hetairai*, who are not even mentioned. Surely any discussion of "the chief problems that it [Athenian democracy] faced" should give more attention to that unique device, ostracism, adopted to meet the problem of the indispensable man, tyranny, or dictatorship in a democratic state, than the single clause, "... the custom of ostracism made it possible for the people to exile political leaders and others who were not acceptable to them," especially when several pages are devoted to quotation and discussion on Greek prejudice against women. "People express their own aims and purposes in the heroes they choose to revere," is certainly true, and the chapter on Theseus as the national hero of Athens is all the more praiseworthy because the importance of ideals in shaping man's way of life has of late been too much minimized; but no less significant in revealing aims and purposes to make effective "the expanding claims of the common man," to use Laski's phrase, were the reform of the Areopagus which distributed some of its powers to the Council and to the Assembly, and the safeguarding of legislation

by the *γραφὴ παρανόμων*, the first of which is not mentioned, and the second dismissed in a sentence. The admission of the *zeugitai* to the archonship may have had little actual influence in democratizing the constitution, but it was extremely significant as an assertion of the principle of equality and as such deserved to be mentioned.

The concluding section deals with "The Criticism and Decline of Democracy." The chapter, "Conservative Reactions," is open to the criticism made above: the evidence is almost entirely taken from literature, with little attempt to show from the events of the day the facts which literature mirrored. "The Fading Tradition" gives the story of the ineffectual stand of Demosthenes against Philip. There follow chapters on "Plato's Appraisal" and "The Political Science of Aristotle." "Union Then" presents a brief survey of Greek attempts at federation while "Individual Liberty" and "World Patriotism" treat of Epicureanism, Stoicism, and Cynicism as "anodynes" for the loss of individual freedom.

In a short, but admirable conclusion, the author closes with a note of optimism on the future of democracy: The Greek world was one of scarcity; their conception of democracy was partial, since it excluded women, aliens, and slaves, and did not extend democratic principles to its relations with other states; experiments in federation were conducted on too small a scale because of lack of facilities for communication. Today, science makes possible an economy of abundance; means of communication are vastly extended; our conception of democracy is wide and still expanding; "universal education makes available human resources, loyalties and leadership"; we are practising international co-operation, albeit in a tentative fashion; "our techniques of organization within a democracy have now been developed to a point where we may believe they can be applied with equal success on an international scale"; political machinery to implement our ideals is available; we have ethical and religious values unknown to the Greeks to strengthen our belief in democracy.

The book closes with a helpful chronological table for each chapter, references to the chief passages quoted, a select list of books to supplement the author's picture of Athenian democracy, and an Index.

The author's attitude toward Greek democracy is favorable, and, although never uncritical, leads him sometimes to an overstatement. One may question the statement that history supports the claim, that (p. 4) "... creative activity flourishes best when ordinary men have a sense of freedom and responsibility and extraordinary men work in free association with their fellows." Creative activity in the fine arts and in literature have produced great works in other than democratic societies—the palace at Persepolis, cathedrals and public buildings in Europe, the work of the Florentine artists, the poetry of the Augustans, to mention a few at random. Creative intellectual activity in the fields of the sciences and technology does not seem to be cramped in non-democratic societies although similar activity in the realm of ethics, morals, politics, and religion is, it is true, impossible. Thersites' outburst in the Homeric assembly does not warrant the statement (p. 26), "furthermore, there was apparently complete freedom of speech in the assembly for ordinary men," and in the statement (p. 25) "... it [the Homeric assembly] offered the educational value of public discussion," we must understand "public discussion" to mean discussion by the nobles. That "... the conquered [in Homeric times] were usually treated with consideration" (p. 27) is true, if one means that they were not always killed, but sometimes merely had their possessions pillaged and their persons sold into slavery. "It was chiefly due to this responsible and confident citizenry [of Athens] that the invasion of Greece by the Persian armies and navy was repelled at Marathon and Salamis" (p. 51), is not the whole truth. The Greek naval force at Salamis included Aeginetan and Corinthian ships. It was Sparta which effected a reconciliation between the naval powers of Athens and Aegina, and made possible their co-operation at Salamis. The Greek success against Xerxes may be largely ascribed to the "moral ascendancy" of Sparta, the threat of its military machine, the difficulties faced by the Persians in fighting so far away from home, and their inability to use their most effective fighting arm, their cavalry, without minimizing the spirit and courage of the Athenians at Marathon and Salamis.

On the whole, however, it may be said that this is a valuable

book for the thoughtful citizen in a democracy, basically sound, timely, and eminently readable.

O. W. REINMUTH

THE UNIVERSITY OF TEXAS

COOK, ARTHUR BERNARD, *Zeus: A Study in Ancient Religion*. Vol. III, Zeus God of the Dark Sky: Cambridge, at the University Press; New York, The Macmillan Company (1940). Part I, Text and Notes, pp. xxxix+974; Part II, Appendixes and Index, pp. 975-1299. \$35.00.

With this sumptuous volume, divided into two parts because of its bulk, Professor Cook brings to a conclusion the monumental work of which the first instalment appeared in 1907. All scholars will congratulate him upon the happy completion of his great undertaking, and upon the good fortune that has enabled him to produce these books in the best of type and paper and accompanied by a wealth of illustrations such as no other study of Greek religion by a single writer can boast. Volume III continues the treatment of Zeus as god of the dark sky, and in particular as connected with the phenomena of earthquakes, wind, dew, rain, and meteorites. One who opens this mighty volume may wonder that these aspects of Zeus should require so elaborate a discussion; but the author has not only planned his investigation on a grand scale, but has also frankly accepted digression as a part of his scheme. Criticism on this score is anticipated and answered by these words of his Preface:

I find a road-map less helpful than an ordnance-sheet. The former may simplify things and enable you to get more directly to your destination. But the latter invites you to explore the neighbourhood, marks the field-paths, puts in the contour-lines, colours the water-ways and prints in Gothic lettering the local antiquities. Time is lost but knowledge is gained, and the traveller returns well-content with his trapesings. So I have deliberately chosen the more devious method, and I can only fall back on Herodotos' plea that "my subject from the outset demanded digressions."

How the author applies his method may be illustrated by §7, "Zeus and the Wind." First, he devotes a few pages to the curious subject of men who were believed to control the winds, then, in a



section that no student of Homer should overlook, he discusses Aeolus, the lord of the winds; but because Aeolus lives on a floating island, Professor Cook investigates the lore of floating islands in an appendix of forty pages (Part 2, 975-1015) containing an amazing amount of curious learning, and among other things—the connection need not concern us here—an admirable account of the Kalathiskos dance, with many beautiful illustrations (988-1012). When we return to the text, it is to follow the author into another by-path, a chapter on those mysterious beings the *Trilopatores*, and apropos of them, on the Tritons and Athena Tritogeneia. Then the section concludes with Zeus the wind-god, as Ourios, Ikmenos, and other epithets characterise him. This example will suggest, although only reading the book will make it clear, how a treatise on Zeus comes to include an archaeological commentary on the strange myth of Heracles' adoption by Hera (89 ff.); how a casual mention of fresh grass leads to a two-page note on the cult of Demeter Chloe; why we are given a learned and curious note on the pentagram or pentalpha; and why, after a valuable discussion of the birth of Athena from the head of Zeus—with extensive archaeological illustration and a reconstruction of the east pediment of the Parthenon—the author goes on, by way of the attributes of Athena, to give his views of her origin and nature. In one respect this discursive method does some harm to the convenience of the book; some of the notes are so overgrown that they extend over several pages. The text that stops at the third line of p. 634 is not resumed until p. 642, where we have just two lines more, after which the continuation is postponed to p. 653. Should not the matter of these notes have been relegated to an appendix?

As to the main theses of the work, we can only admire the profound learning with which Cook demonstrates Zeus's connection with the meteorological phenomena to which this volume is largely devoted; and the relations of the lord of Olympus with various goddesses and heroines are undoubtedly capable of explanation by the lines that Cook traces. It is in certain specific problems of myth and cult that the reader is most likely to disagree with the author. I cannot follow Cook in his belief that "the Orphic initiate . . . carried with him to the tomb . . . the assurance that he had

become the very consort of Despoina" (396). The words *Δεσποίνας ὑπὸ κόλπον ἔδυν* are in my judgment more reasonably interpreted as referring to an adoption rite, known among primitive peoples, in which the person to be adopted is passed under the garment of a woman. The Orphic believer was thus taken under the protection of the goddess of the lower world. The evidence upon which Cook decides that the Bouphonia is largely, perhaps primarily, a rain-making ceremony is by no means convincing (601-605); and while his view of the original nature of Athena (831) will be accepted by many critics, to find "a remote ancestress" of Athena in the strange Sumerian demon (a kind of Lilith?) of the Burney relief (Plate LXI) is to take a long leap in the dark.

There are several other places where one may raise his eyebrows over some theory stated with a "perhaps" or "it is conceivable"; but if the reader is discriminating—and no other sort of reader is likely to gain much from the book—he will remember that such a study as this cannot shirk the investigation of origins, and that the candid researcher must not only state his opinions about origins with proper caution, but may also consider it his duty to propound some theories that cannot be proved in the present state of our knowledge. Many opinions about ancient religion that are now widely accepted were timidly adumbrated years ago and waited long for the evidence that brought them nearly if not completely to the point of demonstration. Certainly it is true that nobody need be misled by Cook's more tenuous combinations; for he cites in full the literary, epigraphic, and archaeological evidence bearing upon disputed points, and the reader is at liberty to accept or reject Cook's view, or even to construct a new hypothesis of his own with the material that the author so ungrudgingly provides.

For readers of this JOURNAL it may be worth while to emphasize the fact that Professor Cook's work is not to be put aside as appealing only to the specialist in religion or archaeology. The teacher of Homer, as I have said before, will find profit in the chapter on Aeolus, one who reads the *Clouds* with a class should not neglect "Nephelokokkygia" (44-67), and the lecturer on Roman history will find important material about the meteorite of the Great Mother and the stone of Elagabalus (893-906). Archaeologists, and

particularly students of "art-mythology," will be grateful for the unusual number of fine illustrations that the book contains—83 plates and 932 figures—many from hitherto unpublished objects, and not a few from the author's own remarkable collection.

Some slips and omissions will inevitably occur in so wide-ranging an inquiry. In the discussion of the oracular head of Orpheus attention might well have been called to Deonna's article in *Revue des Études Grecques* for 1925 (44–69), and in connection with Mark the Deacon's *Life of Porphyry* (551, n. 1) the edition of Grégoire and Kugener in the Budé series marks an advance over the Teubner text to which Cook refers. Comparison of p. 595, n. 0, end, with p. 724 shows an inconsistency regarding the location of the deme of Diomeia. Cook apparently does not know (830) the archaistic statue of Athena holding an owl that was excavated by the American School in the Odeum at Corinth (*Corinth*, Vol. x: The Odeum, by O. Broneer, pp. 117–123, Plates xv–xvi). The suggestion at p. 896, n. 2, was anticipated (1913) in a paper of mine published in *TAPA* XLIV, 243–245.

But these trivial faults are scarcely worth mentioning in a notice of so careful and learned a work. Surely it is the better part to return hearty thanks to the author for the rich treasure that he has so lavishly bestowed upon his colleagues in the study of Greek and Roman religion and upon all lovers of the classics. Despite its length the book is written throughout in a pleasant, readable style with some quaint turns of humor here and there. In two or three places I detect a bit of slang that seems to come from this side of the Atlantic—perhaps a memory of Professor Cook's many American friends.

CAMPBELL BONNER

UNIVERSITY OF MICHIGAN

## HINTS FOR TEACHERS

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[Edited by Grace L. Beede, University of South Dakota, Vermilion, S. D. The aims of this department are threefold: to assist the inexperienced teacher of classics, to help the experienced teacher keep in touch with matters of interest to the professional world, and to serve as a receiving center and distributing point for questions and contributions on teaching problems. Questions will be answered by mail or in the pages of this department. Contributions in the form of short paragraphs dealing with projects, tests, interest devices, methods, and material are requested. Anything intended for publication should be typed on stationery of regular size. All correspondence should be addressed to the editor of this department.]

### **Suggested Activities for Members of the Committee on the Present Status of Classical Education**

As every Latin teacher in the country has a part in the vital work of the national Committee on the Present Status of Classical Education, we are pleased to give wider circulation here to this list of suggested activities for members of that Committee, as it has been compiled by Jonah W. D. Skiles, Head of Region I. Perhaps you will find this useful as a check-list. Other suggestions from you will be more than welcomed by your editor.

1. Latin week celebrations<sup>1</sup>
2. Institutes for Latin teachers<sup>2</sup>
3. Radio programs. (Most stations will give time if they are asked.)
4. Surveys of public opinion on the value of the classics (either locally or by states)<sup>1</sup>
5. State Latin contests (sponsored by the state classical association, by the state university, by a newspaper, or by a combination)<sup>3</sup>
6. Letters to the "Point of View" columns in newspapers
7. Editorials and feature articles in the newspapers<sup>4</sup>

<sup>1</sup> Cf. *CLASSICAL JOURNAL* xxxvii (1942), 375.

<sup>2</sup> Cf. *C. J.* xxxvii (1942), 119, 249, 506, 557.

<sup>3</sup> Cf. *C. J.* xxxvii (1942), 118, 120, 136.

<sup>4</sup> Cf. *C. J.* xxxvi (1941), 565.

8. Making of new courses of study in Latin (in connection with the state department of education)<sup>5</sup>
9. News and pictures (in newspapers) of activities of the Latin classes
10. Establishment of a service bureau for Latin teachers.
11. Publishing of a bulletin for Latin teachers (by a college or by the state classical association)
12. Development of a classical section in the state teachers' association<sup>6</sup>
13. Encouragement of membership in the Classical Association of the Middle West and South and in the American Classical League (only \$2.70 for both)
14. Encouragement of attendance at meetings of classical organizations
15. Fostering alumni interest in the status of the classical department
16. Gathering data on the present status of classical education and keeping in touch with all developments
17. Aiding in the supplying of high-school Latin teachers. (Particularly pertinent now in the shortage of teachers, for we may lose Latin in some schools because of the lack of a qualified teacher.)
18. Getting lectures by classicists on the general programs of the state teachers' association
19. Arranging lectures on classical subjects before your school or before local organizations (with either local or visiting lecturers)
20. Answering by letter or in the press any statement unfriendly to the classics
21. Commenting either by letter or in the press on any statements friendly to the classics
22. Suggesting to public and school libraries certain useful books on the classics
23. Asking public and school libraries to make a display of interesting books on the classics

<sup>5</sup> Cf. *C. J.* xxxvii (1942), 275.

<sup>6</sup> And also the formation of state classical associations, *ED.*



24. Formation of chapters of Eta Sigma Phi in colleges. (Write the Executive Secretary, Eta Sigma Phi, Ohio University, Athens, Ohio, for information.)<sup>7</sup>
25. Formation of chapters of the Junior Classical League in high schools. (Write the American Classical League, Vanderbilt University, Nashville, Tennessee, for information.)<sup>8</sup>

JONAH W. D. SKILES

<sup>7</sup> Cf. *C. J.* xxxvii (1942), 121, 443.

<sup>8</sup> Note also Indiana's inauguration of an all-state High-School Latin Conference for both teachers and students, in the interest of the Junior Classical League of Indiana. Cf. *C. J.* xxxvii (1942), 555. Ed.

#### Further Agenda for the Committee on the Present Status of Classical Education

We all realize the present importance of keeping the classics-vitamin high in the educational diet, and our duty in seeing that promising students get their share of this important element. We are grateful for publications that aid us in this double task. The use and distribution of such material might well be added to the "check-list" in the foregoing item.

Are you making use of *The High School's Obligation to Democracy*?<sup>1</sup> This sixteen page report of a joint committee of the Regional Classical Associations was prepared by Fred S. Dunham, B. L. Ullman, John F. Gummere, and George A. Land, with acknowledgments to James Stinchcomb and Dr. Habib Kurani. Sectional headings are: "Education and Democracy," "The Purpose of the High School in American Democracy," "Educational Environment," "Subject-Matter Areas," "The Need of Balance, Sequence and Emphasis in the High-School Curriculum," "Intelligence and Freedom," "Homogeneity and Differentiation," "Experience and Subject Matter," "The Function of Subject Matter," "Importance of Language and Literature," "The Latin Teacher As a Teacher of Language Arts," "The Latin Teacher As a Teacher of Social Studies," "The Classics As an Essential Characteristic of American Culture," "Recommendations." This expert treatment of a problem particularly urgent right now is a "must" for every Latin

<sup>1</sup> Printed in 1942, this is available from the Editorial Office of the Classical Journal, Washington University, St. Louis, Mo. Price, 10¢.

teacher, as is also the duty of putting it into the hands of local school administrators—as a matter of fact, this is a favor which they appreciate.

*Pity the Greekless—The Sad Story of Egbert, an Unalert Sophomore*<sup>2</sup> is a clever, 21-page pamphlet prepared by Raymond V. Schoder, S.J., of Saint Louis University, St. Louis, Missouri. This was written for distribution and sale among both high-school and college students, with a view to winning new students to the study of Greek and deepening the realization of its benefits for present students of the subject so they will continue with it, despite a few headaches! Many teachers are finding the booklet useful, too, for refurbishing their own enthusiasm and as a source of ideas helpful in explaining to students the value of Greek. Sub-headings give a key to the tone as well as the content: “‘Dead’—Like a Dynamo,” “Translation is Treason,” “The Most Poetic of Poets,” “The Incomparable Plato,” “Mental Riches for the Asking,” “The Gentler Graces,” “And the World’s Best Seller,” “Are You an Egbert?”

The author writes that he has been spurred to carry on this “small campaign for classical education” by the fact that present conditions are apt to carry emergency measures in curriculum adaptation for war needs beyond the bounds of real necessity, and to jeopardize the future cultural use of victory and peace. This same fact should spur every teacher of Latin and Greek to the fullest use of the above-mentioned monographs.

G. L. B.

<sup>2</sup> Copies may be obtained in any quantity from the author. Price, 4¢.

#### Individualization of Instruction<sup>1</sup>

We believe in democracy and its standards which enable us to live a well-rounded life. Because of this belief we have a supreme regard for the individual personality and its right to an equal opportunity. Equality of opportunity means the right of every in-

<sup>1</sup> This statement on the Individualization of Instruction was prepared by a sub-committee of the Committee on Latin, composed of representative teachers, who are working on the Michigan Curriculum Study.

dividual to grow and expand according to his capabilities. Herein lies a real challenge to the school and the teacher.

Latin teachers have long been working with pupils as individuals because Latin presents such a world of information that it is well adapted to meet the needs of pupils of all levels of ability, whether a pupil's interest lies in business administration, religion, the professions, or in the understanding of present-day problems. Latin furnishes ample material for study along any of these lines.

Teachers may approach the problem of individual instruction in different ways, by using unit, group, or project methods. Often, however, the best individual instruction and help is given to pupils as they come to the teacher with their own difficulties.

The first approach to individualization is to give pupils of varying ability the amount of work each is capable of doing. All pupils have to do a minimum assignment on each reading, grammar, or vocabulary unit. Assignments also contain suggestions for additional work on essentials, and extra reading in Latin, a bit of word study, or more sentences to write. A few pupils do all the work suggested, others a part, and still others only those phases in which they are especially interested. Besides, there are cultural activities for all. This background material on all phases of Roman life is studied with the idea of enabling the pupil to build right attitudes toward life today.

The second approach is through the group method. A class is divided into groups on the basis of pupil interest and type of material to be studied. The personnel of these groups will change as soon as their problems are solved. Groups with leaders may be formed for mastering vocabularies. Work on derivatives is well adapted to group study. The most useful and interesting words may then be brought by the leaders before the class as a whole. At times it may be helpful to form small groups in order that more students may have the opportunity to participate in reading both Latin and English. Through increased activity many students gain more self confidence and greater pride in achievement. Occasionally groups may be formed to learn about the Roman Forum, Roman gods and goddesses, Roman home life, or other background

material. During work periods, when more information is needed, students use material in the reference library, which is preferably in the Latin room. All of these activities encourage individual learning.

The third method which may be employed by teachers is the use of projects. The main value of this method is that it catches the interest of the pupil and starts him on new avenues of thought. Each pupil chooses a topic in which he is interested, makes an outline, and consults with his teacher. Next he gathers material that is available and works out his project, with the teacher ready to give further help, if needed. At the completion of the work, each pupil presents his project to the group, so that all may benefit from what he has learned. The project method fits in very well with other types of instruction and is valuable because class time has not been lost because of slow pupils. The sequence of a pupil's work is kept and he plans and carries out his own assignments according to his ability. There is less inclination, also, to copy from others in the class.

Besides the group, unit, and project methods, much instruction is given to the individual pupils who need the teacher's help in solving their own problems. When any student comes to a teacher with a problem and receives assistance which enables him to go ahead with his work, he has learned something which is vital to him. For teachers must realize that "no teaching has taken place unless learning has resulted."

Individualization is a very important means of instruction. It should be remembered, however, that this must be correlated with other teaching methods to make the social adjustment of the student complete.

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**Place Names of Classical Origin**

The study of place names can be made a most interesting classical project. Cities and towns of the State of Illinois are typical of those the country over in that they bear names of various derivations—American Indian, English, French, German, and classic. A poster made of the latter, listing the names and their probable origin, from a study of Illinois place names, as printed below, will be worth while for the Latin students of any community and will attract the attention of visitors to the Latin Department. A classical news item of general interest can also be made from this material not only for your local newspaper but for papers throughout the state. Latin students, as well as those engaged in a writers' project, can make a real contribution with such a study. A more systematic search on a road map would doubtless bring other town names to light, and people of other states will be delighted with the rewards of their efforts in compiling similar lists.

Adrian—Adria, an Italian town, the home of Hadrian's ancestors

Albion—name of Britannia, the "white" island

Alpha—the first letter of the Greek alphabet

Alsey—Alsium, ancient Etruscan town

Arcadia—Arcadia, a country in Greece

Argo—ship of the Argonauts

Athens—a Greek city of the same name

Atlanta—Atlantis, an island thought to lie west of Gibraltar

Atlas—Atlas, the Titan who held up the heavens

Augusta—Augustus, a Roman emperor

Aurora—the goddess of the dawn

Batavia—Batavi, a Celtic people

Campus—*campus*, meaning a "plain"

Carthage—celebrated city of North Africa

Cleone—Cleon, opponent of Pericles

Corinth—a city of Greece

Dexter—*dexter*, meaning "right"

Etna—Aetna, a volcano in Sicily

Flora—Roman goddess of flowers and spring

Galatia—a country of Asia Minor

East, Hannibal—Hannibal, a great Carthaginian general

Homer—great epic poet of Greece

Ina—Ino, daughter of Cadmus (myth)



St. Joseph—Josephus, a Jewish historian; also the husband of Mary  
 Lerna—Hercules killed the Hydra in a Greek district thus named  
 Marcus—a common Roman given name  
 Omega—last letter of the Greek alphabet  
 Orion—a giant and hunter of Greece  
 Philo—name of a number of Greeks  
 Plato Center—Plato, a Greek philosopher  
 Rome—the capital of the Roman Empire  
 Serena—a Latin adjective, “serene”  
 Silvis—*silva*, meaning “wood”  
 Sparta—a city of ancient Greece  
 Thebes—cities of Greece and of Egypt  
 Troy—city of Asia Minor, *Troia*  
 Urbana—*urbana*, meaning “pertaining to the city,” “refined”  
 Utica—city of ancient Africa  
 Vandalia—*Vandalii*, a tribe of Germans  
 Venice—*Venetia*, district and city in Italy  
 Viola—*viola*, meaning “violet”  
 Villa Grove—*villa*, meaning “farm house”  
 Virginia<sup>1</sup>—beautiful daughter of the centurion Verginius

MARY HOYT STODDARD

ARCOLA TOWNSHIP HIGH SCHOOL  
 ARCOLA, ILLINOIS

<sup>1</sup> Other names and appellations which might be included are: Alexander (king of Macedonia and world-conqueror), Roxana (wife of Alexander the Great), Cairo (city in Egypt), Karnak (city of ancient Egypt), “Little Egypt” (now a name given to the southern section of Illinois), “Little Italy” (now a name given to an Italian section of Chicago), Lebanon (mountain range in Syria).

“International Day” Postscript

Ortha Wilner’s article, “International Day,”<sup>1</sup> has aroused interest throughout the country, and we are gratified to learn that the language departments in a number of schools plan to present in a joint program the various versions of the playlet, *Cinderella*. Knowing the value of this co-operative venture for the students of the various languages and the peculiar interest in language study stimulated by this type of entertainment, we are pleased to en-

<sup>1</sup> CLASSICAL JOURNAL XXXVIII (November, 1942), 110-114.

courage and facilitate its performance by others. In answer to requests about the modern-language versions of the playlet, Dr. Wilner gives the following information:

The English version was an adaptation of the French playlet, *Cendrillon*, from the small volume, *French Fairy Plays*, by Mathurin Dondo and M. Elizabeth Perley.<sup>2</sup> A most valuable part of the program consisted in the making of the different versions by the various classes. For the Latin version the English text was cut into as many sections as there were students in the Latin class. Each student translated one bit into Latin for a composition exercise, after discussing words suitable for rendering the key words and ideas. These were then put together, corrected, and improved where necessary. This proved an easy task for the teacher, and the students were pleased to be producing what was fundamentally their own version; and this procedure is to be strongly recommended.

ORTHA L. WILNER.

MILWAUKEE STATE TEACHERS' COLLEGE

<sup>2</sup> New York, Oxford University Press (35 W. 32nd St.), 1923. This is in the "Oxford French Series" by American Authors; the general editor is Raymond Weeks. Mary De Voe, now teaching at Carbondale, Illinois, translated the playlet into English.

## CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

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[Compiled by Professors Adolph Frederick Pauli and John William Spaeth, Jr.  
of Wesleyan University.]

*The American Scholar* xii (1942-43).—(Winter: 5-19) Ernst Cassirer, "Galileo: a New Science and a New Spirit." The divergence of Galileo from Plato and Aristotle is indicated in the course of the article.

*American Scientist* xxx (1942).—(October: 275-287) J. W. Lasley, Jr., "The Revolt Against Aristotle." "Determined efforts are being made with marked success to revise mathematical reasoning so as to avoid many of the objections to which Aristotle's logic now leads."

*Anglican Theological Review* xxiv (1942).—(October: 334-354) Carl H. Kraeling, "Olmstead's Chronology of the Life of Jesus." The author "ventures to give expression to his interest and appreciation by setting forth the points upon which he finds himself in agreement and disagreement with Olmstead's conclusions and procedures."

*Association of American Colleges Bulletin* xxviii (1942).—(December: 557-566) Peter A. Carmichael, "The Role of Philosophy and the Classics." A denunciation of the mediocre and even trivial elements in college curricula, and a plea for more attention to the classics and to philosophy, for the sake of better education in the colleges.

*The Atlantic* clxxi (1943).—(January: 63-66) George Boas, "Priorities in Education." "If training men in trigonometry and physics and chemistry, to the detriment of the humanities, will win the war, then for God's sake and our own, let us forget our Greek, our Latin, our art, our literature, our history, and get to business learning trigonometry and physics and chemistry." Mr. Boas doubts that scholarship is always as important for the saving of civilization as some professional scholars maintain.

*College English* iv (1942).—(October: 59) W. Edward Clark, "To Heraclitus the Ancient." A poem of fifteen verses on the theme *πάντα ῥεῖ*. (1943).—(January: 239-245) Chester Linn Shaver, "English and the Classics: a reminder." This article describes "some of the uses which the general reader may have for a knowledge of the classics." These uses "differ in applicability and value, but all are means to the triune end of comprehension, judgment, and enjoyment."

*The Fortnightly* CLII (1942).—(July: 37–40) Gilbert Murray, "The Classics." "My belief in the value of classical education rests mainly, so far as I can judge, on two articles of faith: one, that there are degrees of quality in literature, as in all forms of art, and that it is worth while to take great trouble in order to reach the best; the other, that the common tradition of European civilization, as a uniting and stabilizing influence among shattered and distracted nations, is a most precious possession to maintain and keep alive."

*Harvard Law Review* LVI (1942).—(November: 359–387) Huntington Cairns, "Plato's Theory of Law." "His study of actual laws and procedures was comprehensive and profound; its penetration is particularly evident in his continued insistence upon the limits of effective legal action. In the history of jurisprudence, however, no one has been more fully aware of the necessity of the reign of law for any state which desires to realize the ultimate values of happiness and well-being for its citizens. . . . His grasp of legal problems was so acute that it is enough to venture the paraphrase that Western jurisprudence has consisted of a series of footnotes to Plato."

*The Harvard Theological Review* xxxv (1942).—(October: 263–289) Carl H. Kraeling, "The Episode of the Roman Standards at Jerusalem." A critical study of an important episode in the procuratorship of Pontius Pilate, 26–36 A.D. "The introduction of the iconic *signa* into the Antonia was more than merely a particularly flagrant and patent violation of the law against images." The standards were *numina*, and their presence in the temple complex "threatened the supremacy of Yahweh on his holy hill." Possible repercussions of the episode in the New Testament are suggested.

*The Journal of American Folklore* LV (1942).—(October–December: 228–246) Alexander H. Krappe, "Guiding Animals." This survey includes ancient traditions of the Mediterranean area.

*Journal of Biblical Literature* LXI (1942).—(December: 213–226) G. H' Macurdy, "Platonic Orphism in the Testament of Abraham." "I wish to add to Dr. James's discussion of the apocalyptic chapters of recension A of the Greek text, the point that this 'christianized' part of the work, so akin in its eschatology to that of the Apocalypse of St. John, has traits derived from the Orphic doctrines of Plato's great eschatological myths, especially the Myth of Er in the *Republic*."

*The Journal of Education* cxxv (1942).—(November: 249) Anson W. Belding, "Great Caesar's Ghost." The author attempts to show why the youngsters of today find Caesar's account of the Gallic War "teeming with timely interest."

*The Journal of Higher Education* XIII (1942).—(October: 343–348) Theodore M. Greene, "The Realities of Our Common Life." Included is a statement

about the importance of language study. "All the humanities depend . . . upon linguistic discipline." Deplored is the "considerable failure of our students, for one reason or another, to master those languages which they must master in order to achieve an understanding of their cultural heritage . . ."

*The Kenyon Review* v (1943).—(Winter: 1-11) Randall Jarrell, "Pictures From a World: Orestes at Tauris." In this lengthy poem Iphigenia beholds her brother Orestes."

"The people, silent, watching with grave faces  
Their priestess, who stands there  
Holding out her hands, staring at her hands,  
With her brother's blood drenching her hands."

(60-76) Frederick L. Santee, "Basic, Latin, and Other Languages." Translation into Latin is cited to show how paraphrases, or translations, indicate understanding.

*The Library* xxiii (1942).—(June: 1-11) Neil R. Ker, "The Migration of Manuscripts From the English Medieval Libraries." ". . . the active period in the migration of manuscripts from the English medieval libraries to the modern collections was coming to an end in the middle of the seventeenth century. . . . There is not, in fact, any large collection of English medieval manuscripts which was not either immobilized in 1697, or in a fair way to becoming immobilized." Much detailed information about collections is presented.

*Life and Letters To-day* xxxv (1942).—(December: 148-161) Jack Lindsay, "The Clashing Rocks." A comparative study of folk tales. "We conclude, in summary, that the core of the motive of the Clashing Rocks is to be traced to the initiation-experience, the passage between two threatening jaws. Ultimately, the imagery goes back to what is technically known as the birth-trauma; thence it is that it draws its evocative and potent appeal."

PAULI

*Modern Language Forum* xxvii (1942).—(September: 93 f.) Bayard Q. Morgan, "An Open Letter to Teachers of Language." Proposing the "formation of a militant organization" to work for increasing "the place of language instruction in the American public school."

*Modern Language Quarterly* iii (1942).—(September: 391-400) Hans J. Epstein, "The Identity of Chaucer's 'Lollius.'" The study argues in favor of Bassius Lollius, of the first century after Christ, author of ten epigrams preserved in the Greek Anthology. (427-444) Joseph Prescott, "Homer's *Odyssey* and Joyce's *Ulysses*." A detailed consideration of correspondences and discrepancies.



*More Books* (*Bulletin of the Boston Library*) xvii (1942).—(November: 413–430) Zoltán Haraszti, "Early Printed Books." Description of twelve more incunabula in the Boston Public Library, including a Poitiers edition (1500 ?) of Proba's *Cento Virgilianus*, which is an epitome of biblical history "told in 694 lines, all of which . . . are taken from Virgil," and a *De Officiis* of St. Ambrose (Milan, 1474). (436 f.) M. M., "Congreve's Aristophanes." A brief description of William Congreve's autographed copy of *Comédies Grecques d'Aristophane*, a French translation by Madame Dacier (Paris, 1692).

*Nineteenth Century and After* cxxxii (1942).—(September: 125–127) Paul Selver, "Ovid: *Metamorphoses* I, lines 4–88." A verse translation.

*Philological Quarterly* xxi (1942).—(July: 268–282) D. T. Starnes, "Spenser and the Graces." A study of sources, with special attention to Spenser's use of contemporary classical dictionaries, in particular Charles Stephanus' *Dictionarium* (1561) and Thomas Cooper's *Thesaurus* (1565).

*PMLA* (*Publications of the Modern Language Association of America*) lvii (1942).—(September: 661–675) Phyllis B. Bartlett, "Stylistic Devices in Chapman's *Iliads*." This study attempts to show "that nearly all of the stylistic idiosyncracies" of Chapman's translation of Homer accord with the principles stated by him in the verse Preface, "To the Reader," printed in the edition of the first twelve books of the *Iliads* (1609). (December: 930–950) G. Bonfante, "The Romance Desiderative *se*." A discussion to demonstrate "that *se*, *si* in the Romance formulas of adjuration (and asserveration) comes from Latin *sic* . . . but *sit* has nothing to do with the matter." (951–965) Sister Mary Immaculate, "The Four Daughters of God in the *Gesta Romanorum* and the *Court of Sapience*." Of importance as a link is the medieval prose allegory, *Rex et Famulus*, attributed to one Peter of Saint-Victor. An edited text is included.

*Romanic Review* xxxiii (1942).—(October: 250–263) Edith Philips, "Madame du Châtelet, Voltaire and Plato." Reproduction and discussion of marginal notes, said to be "in the hand of Madame du Châtelet, with some additional remarks by Voltaire," found in a copy of Dacier's translation of some dialogues of Plato, in the collection of Voltaire's books now lodged in the Leningrad Public Library.

*Saturday Review of Literature* xxv (1942).—(November 21: 10) Norman Cousins, "The Lavals of Mitylene." Thucydides called upon to furnish illustration of present-day political developments in France.

*School and Society* lvi (1942).—(October 10: 334 f.) Walter T. Phillips, "Do Students Want to Study Foreign Languages?" Report of replies to a questionnaire administered to undergraduates at San Diego State College,

California, revealing a large predominance of favorable replies. (November 7: 444) Jonah W. D. Skiles, "Latin and Greek in Preparation for Medicine." Mainly an excerpt from a statement in the *Westminster College Bulletin* entitled "Preparation for the Study of Medicine at Westminster College," by Dr. Cameron D. Day. Besides other qualifications, it is asserted, the doctor "must also have the training which may only be obtained in such courses as philosophy, mathematics, and the classics."

*Studies in Philology* xxxix (1942).—(October: 680-692) Doris E. Peterson, "A Note on a Probable Source of Landor's *Metellus and Marius*." The source is Cervantes' *Numantia*, a tragedy in verse.

*University of Toronto Quarterly* xii (1942).—(October: 1-17) C. N. Cochrane, "The Mind of Edward Gibbon (I)." An essay that includes a consideration of Gibbon's "indebtedness to the classics [which] was not merely formal or stylistic; to a very considerable extent it was idealogical; his reading served to colour the very substance of this thought . . ." (48-58) Ulrich Leo, "Virgil, Beatrice, and the Poetry of Dante." I. Virgil. An essay on Dante's Virgil as a person. "Reserve, silence, modesty . . . form something like a frame around the charming portrait of Dante's Virgil, an example of human, not superhuman, perfection: one of the most perfect persons that a poet's hand has ever succeeded in forming."

SPAETH